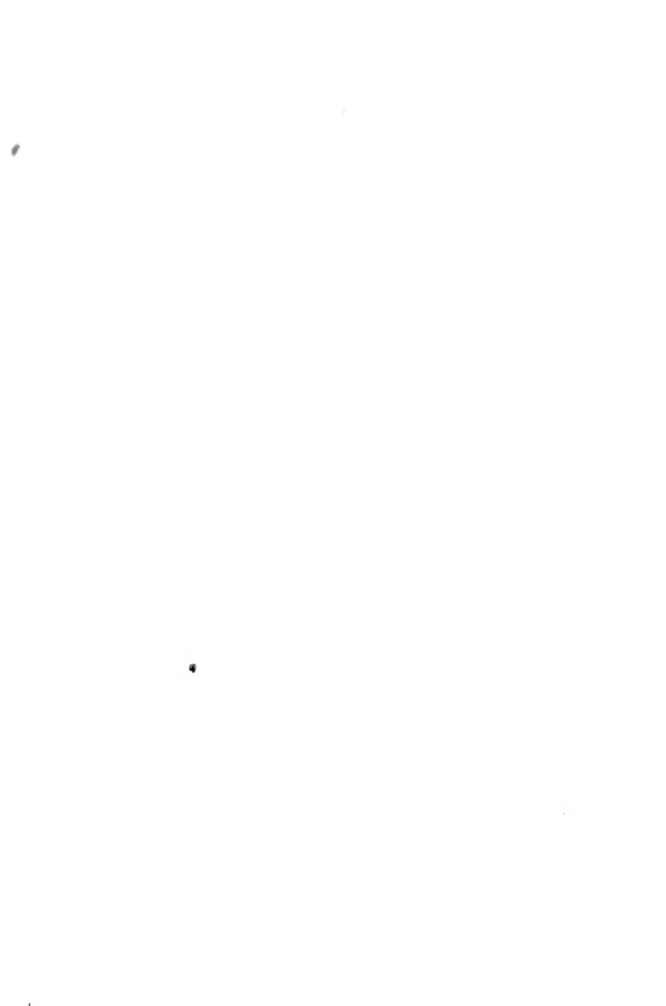




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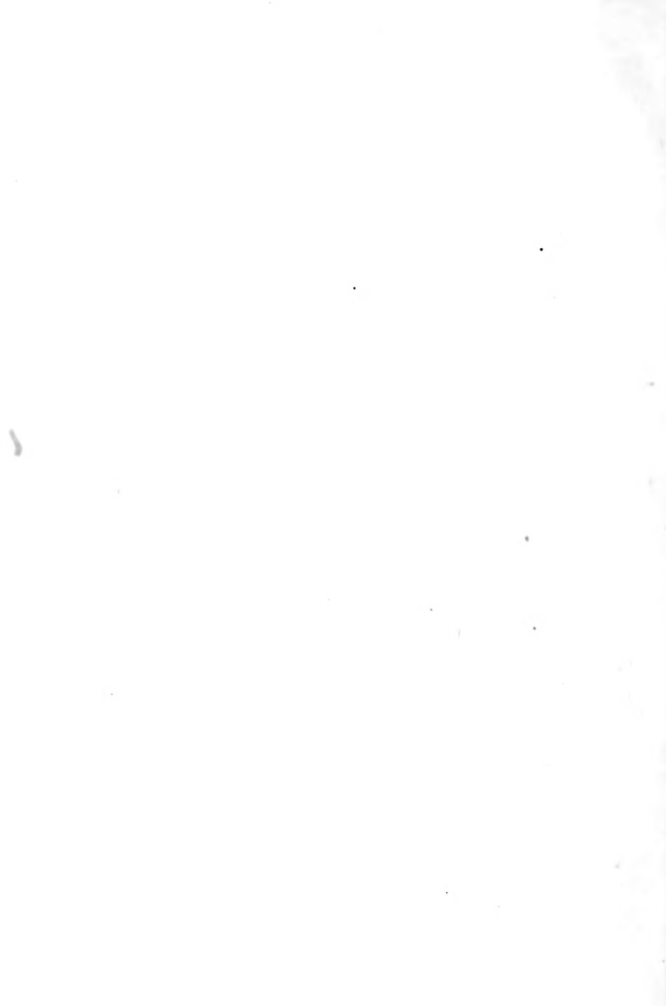
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History of St. John's Church

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HISTORY OF ST. JOHN'S CHURCH,

compiled by

JANE C. HARVEY.

PREFACE.

In the compiling of this Parish History, the sources of information have been mainly the church records. To this has been added information gathered from the newspapers, and from the reminiscences of the members of the Church and the older citizens of LaFayette. For the very beautiful sketch of St. John's First Rector we are indebted to the kindness of Judge David Turpie, of Indianapolis. The clear and accurate report of The Young Lady's Guild was kindly furnished by Mrs. C. B. Robertson. In this work we have met with the greatest cordiality and kindness, those not members of the Church showing great willingness to aid in every way the gathering of material, thus adding another item to the long list of kindnesses they have shown to St. John's Church during her fifty years of existence. To one and all we return our most sincere thanks.

J. C. H.

THE HISTORY OF ST. JOHN'S PARISH

FROM 1837 TO 1887.

In the year 1835, the Right Rev. Jackson Kemper was consecrated Missionary Bishop of what was then known as the Northwest, a vast region which included the present Dioceses of Indiana, Missouri, Wisconsin, Iowa and Minnesota. At that time so few were the facilities for traveling that it required two years to get over the territory—a journey which can now be made in two months. Bishop Kemper was accompanied in his journeyings by the Rev. Samuel Roosevelt Johnson, who for a year endured the privations and hardships and perils of a wanderer through the wilderness, visiting the scattered settlements that had just begun to dot the then distant prairies lying east and west of the Mississippi river. Their visits were for the purpose of choosing a suitable location for planting a church, and LaFayette, Ind., seeming a place of great promise, Mr. Johnson decided to begin his work here, and here he removed with his family in the year 1836. It is very hard for one now to realize the condition of our city at that time. The Methodists had begun to

establish religious services, having built a small frame church in 1829, on Sixth street, which was afterwards removed to Ferry street. They had only occasional services from itinerant ministers. There were then no church bells in the city to call the people to worship, and their services were announced by the blowing of a horn. The Presbyterians had organized, but they also had no regular preacher.

The people paid little regard to the observance of the Sabbath, the men spending it in hunting and fishing, and the women in visiting. Bishop Chase, of Ohio, had held a few Episcopal services, and at that time, so far as I could find, the only members of the Episcopal Church in the city were Jasper Bradley, Mrs. Sarah Beemis, Elijah Beemis, Mrs. John D. Smith and Robert Jones, Sr., and wife.

The Church of St. John's was organized March 27th, 1837. On the evening of that day there was a meeting of the citizens held at the counting room of Thomas T. Benbridge, said meeting having been announced by Mr. Johnson in the Presbyterian church on the day previous. The meeting came to order, and Wm. M. Jenners was appointed chairman. He stated the object of the meeting to be, "To organize and establish a Protestant Episcopal Church in the town;" and then the following written document was submitted for the consideration and signing of as many as were disposed to assist in forming a Parish and organizing a church:

"We, whose names are hereunto affixed, impressed with the importance of the Christian religion, and desirous to promote its holy influence in the hearts and lives of ourselves, our families and

our neighbors, do hereby associate ourselves together under the name, style and title of the Parish of St. John's Church, in the town of LaFayette, county of Tippecanoe and State of Indiana, and by so doing do adopt the constitution and canons of the Protestant Episcopal Church in the United States of America." Signed: Samuel R. Johnson, William M. Jenners, Robert Jones, N. H. Stockwell, Dr. E. Deming, L. S. Westgate, Saurin Jenners, Cyrus Ball, Thomas B. Brown, Samuel B. Johnston, John D. Smith, Isaac V. Harter, Benjamin Henkle.

Thirty-one other names were signed in the course of a few days, making forty-five persons pledged to the beginning of the church. At this first meeting a committee was appointed by the chairman, consisting of the following gentlemen: N. H. Stockwell, R. Jones, Rev. J. R. Johnson, and Dr. E. Deming. This committee was authorized "to procure some suitable place for the meetings of this church, to hold public worship therein, and also to prepare and circulate documents of the same purport with the foregoing, and with a view to facilitate the joining of members to the said church, and any further arrangements necessary to carry into effect the object of this meeting." The meeting then adjourned to meet on April 10th, at the Presbyterian Church, and the chairman was directed to give public notice of this meeting in the newspapers printed in LaFayette. At the meeting of April 10th a much larger number were present, and Col. Jenners was appointed chairman, and Samuel B. Johnston clerk. It was resolved that a vestry be nominated, and elected *à la voce*, and that the number of the vestrymen be five. The following persons were then

elected trustees according to the statute of the State of Indiana, and vestrymen according to the usages of the Episcopal Church: Wm. M. Jenners, Robert Jones, J. D. Smith, Jasper Bradley, Elizur Deming. At this meeting also a Constitution was adopted, which is too long for insertion here. This meeting, as were all of those where Mr. Johnson was present, was opened with devotional exercises. At the next meeting, which took place April 13th, at the house of Mr. Robert Jones, Robert Jones was unanimously chosen Senior Warden; Dr. Elizur Deming, Junior Warden; Jasper Bradley, Treasurer, and Wm. M. Jenners, Clerk. On motion, it was unanimously resolved that the Rev. Samuel R. Johnson is chosen Rector of the Parish of St. John's church at LaFayette, Ind. The next meeting of the vestry took place May 2d, at the house of Robert Jones. At this meeting T. T. Benbridge, John Taylor and N. H. Stockwell were appointed a building committee "to raise subscriptions and to form contracts for the building of an Episcopal church in LaFayette, with the concurrence of the wardens and vestrymen of the said church." This committee were also invited to meet with the vestry, and to vote upon all subjects connected with the parish, so far as it is not inconsistent with the law. At this meeting, also, a letter was read, which is so remarkable and characteristic that I quote it entire:

"May 2d, 1837.

*"To the Wardens and Vestrymen of St. John's Church,
LaFayette, Ind.*

"GENTLEMEN:—In answer to the call given to me, by you, at your last meeting, April 13th, 1837, to be the rector of St. John's church, LaFayette, Ind., I

hereby declare that I readily and gratefully accept it, with the humble hope and prayer that the great 'High Priest of our profession' may give me grace to be a faithful 'steward of His mysteries,' and may bless my imperfect services to the good of souls and to the enlargement of His kingdom. In accepting this call, I wish to be understood as accepting it freely, and without salary, not only for the present, but so long as I shall be your pastor. Not that 'they who minister about holy things' have not the right to 'live of the sacrifice,' but that I hope, through God's kind providence, to have resources of my own sufficient to sustain me comfortably, and that such arrangement is most in accordance with my own private feelings, which I hope are not wrong upon this subject—not that I wish to spare my people the exercise of that Christian beneficence, which our blessed Lord requires habitually of His servants, but that they may concentrate their efforts more now for the present establishment of the church in this place, and its easier support after me; and for all such efforts of Christian charity as God may put it into their hearts to make.

"With the earnest request that you will help me with your counsel, influence and prayers, and in the fullest confidence of your personal kindness, and of your readiness to serve the cause with which we are trusted, I remain, gentlemen, most truly and respectfully, your friend and pastor, and fellow servant in Christ,

"SAMUEL R. JOHNSON."

At this same meeting the following communication was also read:

"I hereby offer to present to St. John's Church, LaFayette, one of three lots, known as lots 1, 2 and 3,

in the addition to the town of LaFayette laid out by John L. Pifer and Israel Spencer, purchased of Runnion and Phares, April, 1837, the lot 66 feet by 132 feet, to run in length on either street by which it may be bounded as the Trustees may decide.

"SAMUEL R. JOHNSON."

At the next meeting of the vestry, which was held on Friday, May 12th, a communication was read, offering to the church two lots in Hanna & Taylor's addition, each 50 feet by 120, on condition that a church be built of brick thereupon. The offer was made by Isaac P. Harter, John Taylor, N. H. Stockwell and Mr. Hanna, but, upon motion of Dr. Deming, this offer was respectfully declined, with thanks to the donors for their liberal offer, and at the same time the donation of S. R. Johnson was accepted, upon such conditions and stipulations as he might designate.

How the church services were carried on, and in what places, while the church building was being erected, and some conception of the beautiful and saintly character of its founder, will best be given by inserting here a short sketch, written for this history, by a gentleman who, in his boyhood, knew and loved Mr. Johnson.

THE FIRST RECTOR OF ST. JOHN'S.

"There was a certain nobleman who went into a far country."—*St. Luke, c. 19, v. 12.*

"Samuel Roosevelt Johnson, who came to live at LaFayette, Ind., in 1837, was a priest of the Protestant Episcopal Church, from the Diocese of New York. Other titles he had, but none which could add to the honor of his name or the reverence of his character.

"LaFayette was at that time a small town, situated in a sparsely settled county. The parish he founded, and to which he so long and so faithfully ministered, was then a lonely one on the ecclesiastical frontier. Before his coming there had been but few church services in the place, and few persons resided here; there was neither church nor rectory; those afterwards acquired were largely due to the effects of his own ministry.

He was a graduate of Columbia College, New York City, and also of the General Theological Seminary. Soon after his ordination he had been called, and had served with marked acceptance, in the rectorate of St. James, at Hyde Park, on the Hudson. This was one of the most eligible parishes in the East, noted for the culture, wealth and liberal beneficence of its members, among whom were many of his personal friends and academical associates. This position and all its advantages, with a future therein of unclouded promise, he voluntarily abandoned, to take upon himself the life of a missionary in the West, without pay, stipend or reward save the answer of a good conscience.

At the time of the commencement of his ministry here, services were held sometimes in the Court House, occasionally in the houses of the other denominations; but among the earliest regular services instituted by him were those which were begun and continued in a school house standing in the outskirts of town, just beyond what was at that time known as the "Barbee Place." The school was kept by a Mr. Townsend, an earnest friend of the church. These services took place every Saturday evening, and were followed

by a Sunday School on Sunday afternoon. The room, a small one, was at first too large for the congregation, afterwards the attendance became full and regular. The work of the good priest therein was literally that of a pioneer; he was clergyman, warden, vestryman, and frequently his own sexton and usher. The people were in every way strangers, wholly unacquainted with rubric or ritual. He brought with him at every meeting a supply of prayer books, which were distributed among those present; he was at great pains to explain their use, and to find the places in them for those who took part in the responses.

When, as sometimes happened, a word was improperly pronounced in reading the psalter, and the time came for remarks, and the announcement of his future appointments, he would call attention to the word, repeat it once or twice in the proper way—hoped that this would be remembered; this was done gravely, yet kindly, indeed so delicately that no one could or did take offense. The exercises on these Saturday nights consisted of the evening prayers, with the psalms and lessons of the day, succeeded always by a discourse of half an hour upon religious and church topics. There was seldom any formal text; the address was wholly extemporaneous; it would be difficult now-a-days to find its counterpart. The great message of divine mercy was never forgotten. It was usually accompanied with a cheerful, engaging, modest, yet firm, presentment of the doctrines and tenets of the Church, some explanation of the Creed or Articles—often with allusions to her history as connected with that of the United States. He loved to dwell upon the memory of Bishop White, to speak of Washington as

a communicant and life-long officer in one of the old parishes in Virginia, and to recall the names of many other ancient Revolutionary worthies who had lived and died believers in her faith and observers of her rites and ordinances. Perhaps no similar course has ever been taken with a people who were being taught the first lessons of churchly ways and worship. It was very effective and available. Opposition, if neither convinced nor converted, was hushed into silence, while it seemed that every good American must, in the natural course of things, be or become an Episcopalian. Prejudice was disarmed by a line of address and argument which showed that what was suspected as something new was, in truth, only the old form and faith of many of the choicest spirits of 1776—the fathers and founders of our Government. Sometimes at these meetings there was no one present who could sing, then the hymns were read in alternate verses. Occasionally Miss H——, who lived not very far distant, and who sang charmingly, would attend these Saturday night services, with some of her musical friends, and add the grace of their voices in the chants and psalms.

These were gala nights for the little chapel. The people were much pleased when this occurred, and the rector-missionary, who enjoyed music very much, although himself no performer, busied himself with seating the improvised choir, and with making such selections as might suit their taste. On such a night, when he closed the service in the homely school room, there was such a beaming benediction on his lips and in his face, one would have thought he could not have been happier if standing in the historic chancel of Old

Trinity, surrounded by all the splendor and elegance of the great metropolis.

The Sunday School in the Townsend school house was a success from the very beginning. The attendance was large and constant. Few persons ever lived who excelled him in the faculty of teaching Bible truths to children. The weightiest, gravest themes were treated in the simplest manner, but this simplicity did not at all border upon common-place. The style was plain, clear, terse, but correct, even classic in diction. He had that most useful, but rare, gift—the power of illustration in the best manner. A story told by him was told indeed; it was neither misunderstood nor forgotten, but repeated and alluded to many days thence by his youthful auditors. His services in the Sunday School in these early times were as general as those in the congregation of adults. He was superintendent, secretary, librarian and teacher. He was, above all, the *friend* of his pupils. His labors on Sunday were supplemented by the most kindly supervision during the week. The parents were called upon, the children were seen, even the youngest scholars were spoken to, felt that they were known, knew that they were loved. If any were sick, in need, in distress or affliction, his visits were the more frequent. His time, his money, his care and attention, were lavished upon all who claimed his aid or sympathy. Of the luxury of doing good he never wearied. He was clothed with Christian charity as with a garment, never laid aside. The tones of his voice, its rhythm and cadence, his whole manner and attitude, were peculiarly attractive to the young. No wonder such a man was loved. He was a realized type of

the Curate of Auburn, Goldsmith's village preacher, whom

"Children followed with endearing wile,
And plucked the good man's gown, to share his smile."

The Sunday School was usually dismissed with the well known words of the Apostle, slightly adapted for the occasion: "And now may the grace of our Lord Jesus Christ be among you, and remain with these little ones always." "*Little ones*" was spoken with such a lingering fondness of intonation as showed that not even the least were forgotten in his prayers.

Upon the completion of the first church structure of the parish, which was built some distance down town, all of those in attendance at the school house followed their teacher to the new place of worship, and so became the nucleus of the future Sunday School of St. John's. Many others were added. All were cordially welcome, but the good pastor always had a special warmth of greeting and kindest smile for his old pupils from the North Addition.

A retrospect of fifty years can etch but dimly the outline of so unobtrusive a career. A life like his, so pure in nature, so saintly in design, belongs, at best, very little to this world—reaches far forth into that to come. The account of such lives eludes, for the most part, the power of description or relation. They belong rather to the biography of heaven than of earth.

Yet these quiet labors, ennobled by their humility, sacred in their obscurity, have in them, after all, a savor of immortality, surpassing that of the pen, the sword or the sceptre. Of deeds like these, and the

doers of them, 'tis written, "Their works do follow them."

"Only the actions of the just
Smell sweet and blossom in the dust."

The first church building was a frame one, fronting on Missouri street, 28 by 45 feet, the same building now being used for a Sunday School room and Guild House. It cost \$3,500, and was finished in the year 1838. The building was consecrated by the Right Rev. Jackson Kemper, D. D., on December 30th of that year. At the same time the first confirmation class was presented by the rector. The class numbered 11, and was composed of the following persons:

MRS. REBECCA EAGLESTON,
MRS. BETSEY TIMMONS,
MR. ROBERT WARD,
MRS. JANE WARD,
DR. ELIZUR DEMING,
MISS ELIZABETH JONES,
MRS. HESTER DEMING,
MISS EMMA JONES,
MISS MARY CARPENTER,
MR. JOSEPH YUNDT,
PRISCILLA WHITE.

The furnishings of the church were very plain. The pulpit was an old-fashioned stack pulpit, with lower reading desk below, and the communion table below that, all painted glossy white. The pews were square-topped, and had doors, which were afterwards removed. The church was lighted by candles, as shown by one of the items in the treasurer's report for the year 1839—"for candles \$19.50." The whole

expenditure that year was \$446.49—not so much as was afterwards paid for the choir alone. At that time there was very little knowledge of music in LaFayette, and few musical instruments. Mr. Johnson brought with him the first piano ever brought to the city. Under these circumstances the forming of a choir was a work of great difficulty. Among those who assisted in this work was, Mr. Ezekiel Timmons, who was a music teacher, and also a skillful performer on the bass viol. This, with a flute played by Mr. J. C. Bansemer, and a violin upon which Col. Jenners performed, were the first musical instruments used in the church. Mr. Daniel Rhein led the first choir. Of those who sang in those early days, I have found the names of Miss Mary Turpie, Miss Maria Hatcher, Miss Hannah Wilstach and Mr. David Turpie. These services were all voluntary, and were highly appreciated by the congregation and vestry. Upon the records of the vestry I find the following resolution, passed June 6th, 1841:

“Resolved, That the cordial thanks of the vestry be presented to Mr. Daniel Rhein, the present leader of the choir, for his long and valuable services, so kindly given and so skillfully rendered for the space of more than three years.”

Mr. Rhein was succeeded by Mr. J. C. Bansemer, who led the singing for some time, and he, in turn, was followed by Mr. J. Rounday. These leaders were assisted in the musical services at various times by additional singers—Dr. Bladen, Miss Kate Webb, Mrs. Garrett, Mr. Elijah Bemiss, Mr. A. Bansemer and others. Among the families, not heretofore mentioned, who attended the church during Dr. Johnson’s rectorate, were the family of David Webb, Judge Ingram,

Mr. George Lauman, Hon. A. S. White's family, John Taylor and family, J. G. Carnahan and family, Hon. G. S. Orth and family, John Kullmer and family, Judge Ball and family, Mr. J. C. Webster (son of the lexicographer), Dr. O. L. Clarke and family, the family of Judge Pettit, Mrs. Mary Jane Noble, Mr. Darby and family, the family of Zebulon Baird, Mrs. Martin Earheart and family, T. P. Emerson and family, Mr. L. Falley and family, J. L. and Wm. F. Reynolds and afterwards their families, James McCormic and family, Mrs. Margaret McCormic and family, Mr. Joseph Yundt and family, Mr. T. Wood and family.

The first regular sexton was a colored man—Daniel Brown—a faithful, earnest Christian, whose many years of efficient service is remembered with great pleasure and interest by the older members of the church. He and his wife were both communicants in the church, and were dear and honored friends of the rector. Mr. Johnson often said that when he became disheartened, and oppressed with the burden of his great work, he would visit the cabin of Aunty Brown, and her faith was so strong, and her hope so sure, that he always came away strengthened and refreshed.

The question of the best manner of raising the necessary funds for the expenses of the church was one which was often considered by the vestry.

On September 19th, 1838, they decided "that the pews should be rented for one year at the minimum sum of \$20, and the choice of pews to be paid by a bonus on the sum of \$20, the choice of pews to be put up at public auction, and sold to the highest bidder. This plan did not work very well, very few choosing to pay a bonus. In a short time the price of the pews

was reduced to \$12, and afterwards, upon motion of Mr. John Taylor, who seems to have been an efficient, far-seeing, practical business man, the pews were made free.

The next great work which the congregation undertook was the building of a home for the rector. He had been living all these years in a small one-story house, on the corner of 6th and Main streets, where the Curtis Block now stands. He had persistently refused to receive any salary, and the church, wishing to give him some token of their appreciation of his services, decided to present him with a house. Accordingly a large two story brick house was built on the southeast part of the church lot, and deeded to him and his heirs forever, by the vestry of the church. It was considered at that time "a splendid edifice," and cost \$3,000. There is no record of the manner of the presentation of the gift, but among the records is the letter of acceptance which Mr. Johnson wrote. It is dated August 19th, 1844, and is as follows;

*"Dear Brethren:—*It is with most grateful feelings that I have received, at your hands, the noble and very convenient residence you have prepared for me, and have occupied it for the home of my family. Greatly do I prize it, as being in itself a most timely, desirable and costly endowment, but oh, far more as the free offering of your affectionate hearts, the unsolicited and unexpected token of your interest in my behalf, and a strong proof of your esteem of my person and services. The only fault I have to find with it is, that it is too good for me, and too valuable a present, and that it seems to me a home more full of every accommodation than my friends around me commonly enjoy.

I trust I may ever be worthy of your kindness, and will use your gift with affectionate remembrance, with much comfort, thankfully, cheerfully and profitably, to the glory of God and the edification of my soul.

“And now, brethren, that your generous—nay, costly—donation is completed, and is in the possession of your pastor, permit me to hold it without causing any further expense on your behalf, and taxing the liberality of our congregation beyond what has now been done; and allow me to finish the few out-buildings and slight improvements or additions (as the well etc.,) at my own cost. You have done more than enough, and I, with reason, may be content to undertake the small items which remain, especially since they are external to the main work.

“With this request, that your donation may now be considered perfected and finished, and that I may be henceforward full possessor, with entire control over the premises, I subscribe myself, brethren, beloved in the Lord, with profound respect and most cordial affection,

“Your attached friend and pastor,

“REV. SAMUEL ROOSEVELT JOHNSON.”

While Parson Johnson (as he was universally called,) lived in the small house his home had been open to all, but when he moved in the larger one his hospitality was, if possible, more profuse. He used his house, as he did everything else, for the advancement of the cause of Christ. In every way he helped the people around him. He was one of the Trustees of the County Seminary, then the principal school of the town, he was President of the LaFayette Literary Society, and he lectured for the benefit of the Female

Benevolent Society. Every work for the advancement of the people found in him a willing helper. Nor did he neglect the little things that add to the beauty and grace of life. He brought rare flowers (among them the first passion flower), and gave slips and roots to his neighbors.

When Victor Hugo's great novel, "*Les Misérables*," was published, most persons believed the character of the Bishop was a mere brain creation, and the story of his giving the silver candle-stick to Jean Val. Jean was thought to be as unlike any real event as a fairy story. But it has its counterpart in an incident which occurred while Mr. Johnson lived at LaFayette, and is thus narrated in "*Cox's Old Settlers*:"

"One night Parson Johnson caught a man emerging from his cellar with a ham of bacon. Astounded at the daring theft, the minister reproved him for his conduct. Abner (for that was the Christian name of the transgressor), to excuse himself for this act, said that his family was in a state of starvation, occasioned by the severe and protracted illness of its members; that he did not wish to disturb the evening devotions of the minister who had been so kind to him, and that he had taken the ham with the intention of telling him of it, and paying for it when he became able. The parson immediately felt conscience-stricken—took the man into the cellar, and gave him an additional bacon ham, telling him whenever in future he needed provisions for his family to call on him, and dismissed him with his blessing, and prayer to the Almighty to grant all needed aid, temporal and spiritual, to the needy, afflicted man and his family. On returning to

his house he said, 'Dear wife, we must immediately send some flour over to Abner W.'s; his family is in much want, and I fear we have committed a great sin in letting the poor go unprovided for, who live within a stone's throw of our house.' The flour and other dainties, such as the parson and his kind wife knew so well how to select, were the next day carried over to the poor man's cabin, and the man of God's conscience was at peace."

Meanwhile the work of the church was going steadily and prosperously forward. The first communicant of the church was Jasper Bradley, of New Haven, Connecticut, a Christian gentleman, whose character and services were of great value to the church in those early days; but now the number of communicants was greatly increased. On June 6th, 1837, the first baptism that is recorded took place—that of John Garrett. Since that time there had been many baptisms. The first persons married in the church were Wm. W. Finley and Sarah Ann Brown, on November 25th, 1837. The first burial took place on June 20th, 1837, and was that of a very young child named Cornelius Mifflin.

Not only was Parson Johnson working in his own church, but he took great interest in establishing the church in other places, and he gained, in his own quiet and unobtrusive way, a deep and wide-spread influence throughout the length and breadth of Indiana. He was especially interested in the church at Delphi and Crawfordsville.

At the time of the organization of the Parish of St. Mary's, at Delphi, he donated the ground for the church upon the same condition that he gave that of

St. John's—"that it should forever be used for an Episcopal Church." He also contributed a sum of \$600.00 himself, and gathered \$100.00 from others, towards the building of the church. He often conducted the services there, and with the Rev. Anson Clark, of Logansport, presented, in 1845, the first class for confirmation in that church.

The church at Crawfordsville is older than the church in LaFayette, having been organized in 1832. At that time the old missionary pioneer, Rev. Mr. Hoyt, was there, and it is supposed that he suggested LaFayette as a good location to Mr. Johnson. Mr. Robert Jones, Sr., St. John's first Senior Warden, also first settled at Crawfordsville, and, with two or three others, made the first move towards establishing the church there. On various occasions Mr. Johnson held services in the church at Crawfordsville, going down often and giving them an evening service, and also assisted them materially in paying off their church debt.

LaFayette had all this time been improving and growing in every direction, but it was still in a transition state from a village to a city, and the local government was ineffective. There were no railroads, but it was at the head of navigation on the Wabash river, and the Erie and Wabash canal was then in full operation. This brought a large floating population of boatmen, proverbially most lawless and ungoverned, and who, with the local rough element, gave LaFayette the unenviable reputation of being the *hardest* place on the Wabash. At this time, also, there was great agitation on the subject of slavery. Indiana being a border State, many runaway slaves passed through it,

and in LaFayette there were a number of Abolitionists, who had established stations on what was known as the underground railroad. There was also another class of people who feared there was great danger of the State being overrun with vicious, runaway slaves; and the laws were very stringent, nay, barbarous, in regard to allowing negroes to enter the State. Still a large number of them had settled here. These were encouraged and protected by the Abolitionists, and were threatened and harassed by the Pro Slavery Party. There had been circulars sent offering a reward of \$100.00 by the Governor of Kentucky for the return of every runaway slave. The excitement finally culminated in the winter of the year 1845 or 6 (the precise date we have been unable to learn), by a large party of boatmen and roughs organizing one night to tear down the house of Dr. Deming, who had been nominated for Governor by the Liberty Party (a party which Whittier calls the germ of the Republican party), and who had made himself obnoxious by his speeches; and Mr. Lewis Falley, Sr., whose house was a refuge for runaway slaves. The mob had also planned to set fire to the houses of the negroes, and drive them from the city. But their secret was not well kept, and Mr. J. B. Michaels, who was then Sheriff, organized the law-abiding citizens into a company, and, with the "LaFayette Blues" and other militia companies, quietly arranged to thwart their plans. The Abolitionists were notified of the intended attack. When the mob came to Dr. Deming's, he was found prepared for them. He came boldly forward, and made, it is said, the greatest speech of his life. At least it had a powerful effect,

for the rioters gradually and silently slunk away. Mr. Lewis Falley was out of town at the time, and his wife was alone with her little children. The venerable lady, in telling of it, said: "Some friends notified me that my house was to be attacked, but also that there were armed men organized to protect me, and that at the first sign of disturbance I was to send my younger son for help. My older son was at the store to protect it. I put my little children to bed, and then in silence and darkness awaited their coming. I had not long to wait, for soon the mob came rushing on with oaths and threats, perfectly maddened with liquor and hate. But they were stopped by the guns of the militia, and told that the first man who tore a board from the fence would be shot down like a dog. I did not feel at all afraid, for I believed that what we had done was right, and that God would protect us. And He did; for while the men were still raging, there came up the most violent storm of thunder and lightning that I ever saw; and this, with the firmness of the militia, so frightened the mob that they went away without doing us any damage." Foiled in this, the mob now divided into parties, and started to drive out the negroes, whose cabins were scattered all over the town. In this they were more successful, as they burned three houses in the lower part of the town, and from nearly every home drove the poor distracted creatures. The militia did all that was possible to protect them, and for three days and nights were under arms. The poor, frightened negroes knew not where to go. Many families were afraid to shelter them. Fourteen of them found their way to the house of L. B. Stockton, whose colored cook gave them food and shelter. So

frightened were they that they took refuge in a small, dark loft, and remained there for three days and nights. Parson Johnson, hearing of the condition of the negroes, went out through the town and hunted them up, taking all he could find to his own house, and giving them shelter in a row of sheds (some of which are still standing) in the rear of his house. Here they were safe; for so great was the reverence and respect for the character of Parson Johnson that the roughest of the rioters would not have dared to molest them while under his care. This was the last act of public charity on record in Parson Johnson's life in LaFayette.

On June 18th, 1846, the following letter was sent to the vestry:

"DEAR BRETHREN.—After long and thoughtful consideration, I have come to the decision to remove back to the State of New York, a course not sought nor desired by myself, but necessary in the present condition of my affairs. That you may be free as a vestry for all such action as is advisable for the future supply of the parish with ministerial service, I therefore take the earliest opportunity of declaring unto you that on the 15th day of July of this year (1846) I resign hereby the rectorship of St. John's Church, Lafayette. I shall, however, be happy to attend as usual to the regular duties of the pastor in the parish until such time as I shall leave this State, which will probably be in October, or perhaps somewhat later. Need I say how dear to me has been the union which has subsisted between us, how happy my residence among you, with how deep regret I make this separation, and how strong and abiding shall be my affection and interest in your welfare. Need I declare my full

and earnest belief that, with all my imperfections, this affectionate interest has been and is in like manner felt and manifested by you and the congregation towards me and mine ; or assure you how precious this conviction is to me, and how grateful its remembrance shall ever be. That the Lord Jesus, that great and good Shepherd of the Sheep, may take you under His present and continual guidance and protection, and bestow upon you every choicest blessing, is the devout wish and prayer of your attached friend and servant,

“SAMUEL ROOSEVELT JOHNSON.”

“*Postscript*.—It is my wish and purpose that the house so generously presented to me by members of the congregation shall be occupied for the use of St. John’s Church, Lafayette, at least for some years, and until such time as other and contrary notice shall be given by its owners. With this purpose I must beg that no personal kindness of my friends towards us may interfere, as we shall feel far happier in having our home thus applied than in any other way. I name this at present, as it may have its bearing upon the action of the church in providing for him who shall be invited by you as my successor.

“S. R. JOHNSON.”

When Mr. Johnson first came to LaFayette, he had purchased a great deal of real estate, which had been sold from time to time, until there was very little remaining. He had given five acres to St. John’s Church, which the vestry, on May 10th, 1847, redeeded to him. Although he had notified the church of his intention of removing, yet it was not until the following year that his arrangements were finally completed.

At a meeting of the vestry, held in the church June 19th, 1847, the following members were present: Cyrus Ball, Thomas T. Benbridge, Andrew Ingram, Godlove S. Orth and Joseph Yundt. Cyrus Ball being called to the chair, the following preamble and resolutions were adopted :

“ WHEREAS, Our beloved pastor, Rev. Samuel Roosevelt Johnson, has determined to resign the rectorship of this parish, and remove to the City of Brooklyn, N. Y., a determination, we believe, not from choice, but a result of controlling circumstances, to which he has reluctantly yielded, and in which we feel it our duty to acquiesce; and remembering, as we do, his truly useful life among us—that he came here some twelve years since, when our country was comparatively new, and the place where now stands the crowded city was but a village; that he has during his whole stay not only given his services as rector of the parish without compensation (for he always refused to accept a salary from us), but from his own resources has built up and sustained the church here and in various parts of the State; while the poor, the sick and the dying, of whatever religion, color or language, ever received not only spiritual advice and consolation, but temporal aid from his purse; that he waited not to be *called on* for the exercise of his benevolence, but went about doing good wherever his counsel and assistance could give joy or relief;

“ *Resolved*, That we do deeply regret that a necessity exists for his leaving us, and we sincerely hope that the circumstances which now call him away may take such direction as will add to his happiness, con-

tinue and increase his usefulness, and in a short time restore him to us again.

“*Resolved*, That should the state of his affairs take such shape as to favor his stay among us, or early return, we do hereby invite him to the rectorship of this parish.

“*Resolved*, That our hearts will follow him wherever he may go; that he has our best wishes, our hopes and our prayers that ‘all things may work together for his good,’ both here and hereafter.

“*Resolved*, That the foregoing be entered on the records of the vestry, and a copy be presented to the Rev. Samuel R. Johnson by the clerk.

“*Attest:* JOS. YUNDT, *Clerk.*”

On June 20th, 1847, Dr. Johnson finally closed his rectorship by sending the following letter :

*To the Wardens and Vestrymen of St. John's Church,
LaFayette, Ind.:*

“DEAR BRETHREN—I received your very friendly communication last evening, and thank you for this cordial expression of your confidence and affection. Believe me, it is fully and feelingly reciprocated. I shall carry with me, and ever cherish, the memory of your kindness. May the blessing of God's providence and grace ever be with you. Farewell! Having now, in the exercises and services of this Lord's Day, bid farewell to our congregation, I close my pastoral work with this letter, and with this my painful and final act, viz: I hereby resign the rectorship of St. John's Church, LaFayette, Tippecanoe County, and State of Indiana.

“With greatest respect and affection, I remain, brethren, your most truly attached friend and servant,

“SAMUEL ROOSEVELT JOHNSON.”

After leaving LaFayette, Dr. Johnson served for twenty-one years as Professor of Systematic Divinity in the General Theological Seminary at New York. Of his work here, Dr. Seymour, in his memorial sermon, says: “He lives in the memory of every alumnus who sat at his feet as a pupil, and they are my witnesses every one, scattered as they are in their high posts of trust and usefulness all over this land, that among the best things for which they have cause to be thankful to Almighty God is the blessed privilege of having been associated with Professor Johnson in the intimate relations of seminary life.”

While Dr. Johnson lived in Brooklyn an incident occurred that we think belongs to the history of St. John's. He had, while living in LaFayette, encouraged and assisted several boys in getting an education. One of these, now grown to a useful and prosperous manhood, visited Dr. Johnson, and a few days after sent him his check for \$1,000. We think the name should be recorded here. It was Judge David Turpie, of Indianapolis.

While Dr. Johnson was making arrangements for removal, the Rev. Mr. Okeson and the Rev. Dr. Killikelly officiated occasionally, and for a few months the pulpit was filled by the Rev. Thomas B. Fairchild, of Hudson, Ohio, who had accepted a call to Logansport later in the season. He will be remembered by the startling nature of the text of his first sermon,

which was: "My Father's house is a house of prayer; but you have made it a den of thieves." His sermons must have made a deep impression upon the people, as the following resolution of the vestry upon his departure will testify:

"Resolved, That we shall ever bear in remembrance his short stay among us, and hope we shall not be forgetful of his earnest warnings, his faithful appeals and admonitions, and his counsels to seek to be prepared for a future world; and we trust that his usefulness may be long spared, and that he may be blessed temporarily and spiritually."

On October 1st, 1847, the Rev. John W. McCullough, of Wilmington, Delaware, became rector. He was a highly cultured man, and of gentle, lovable disposition. During his rectorship the first parish school was established. It was for girls only, and was held in the vestry room of the church, and taught by Dr. McCullough himself. This year Mr. Swantzen was engaged as leader of the choir, and here is the first mention of any money being paid for the music, he having a salary of one hundred dollars.

In 1848 the church building was enlarged to 28 by 60 feet, at a cost of \$400, the congregation having grown so large that the old building would not hold them. On January 1st, 1849, Dr. McCullough resigned the rectorship to accept that of St. Luke's Church at Jackson, Tennessee, connected with a professorship in West Tennessee College, to which he had been elected, and which he was well qualified to fill. After his departure, the vestry extended a call to their first pastor, Rev. S. R. Johnson, offering a salary of \$650, but he was unable to accept it.

There was now an interregnum, in which the Rev. A. M. Loutrel officiated for a short time.

Up to this time there had been no Bishop of the Diocese, the Missionary Bishop having officiated at long intervals. When the Diocese of Indiana was organized, all looked to the Rev. S. R. Johnson as the man for the bishopric, but he anticipated the universal wish, and assured his intimate friends that, under no circumstances, would he consent to take upon himself the responsibilities of the Episcopate. Had it not been for his wondrous humility, his name would have graced and enriched the list of American Bishops. But now it was thought that the church was strong enough in Indiana to have a bishop, although too weak financially to support one by assessment alone. Therefore it was decided to add to the bishop's work and salary that of the rectorship of St. John's; and Mr. A. Ingram was appointed to confer with Dr. Mears, of Indianapolis, Dr. Dunn, of Frankfort, and other prominent churchmen in the diocese, relative to the election of a Bishop in connection with the rectorship of the parish. Several persons were so elected, among them the Rev. Thomas Atkinson, of Baltimore; but all declined.

At a convention held at Indianapolis in June, 1849, the Rt. Rev. George Upfold, D. D., then of the Diocese of Pennsylvania, was elected Bishop of Indiana, accepted the position, and was consecrated on the 16th of December of the same year.

On the 25th of February, 1850, Bishop Upfold was invited by the vestry of St. John's to assume the rectorship of the church. He accepted, and began his duties that year. Not only as the first Bishop of In-

diana, but also for his own personal character, some more extended notice is due him:

The Bishop was born in England, on the 7th of May, 1796. Emigrating to this country in 1802, his parents settled at Albany, New York, and became attached to St. Peter's Parish, the oldest of the churches in that city. At twelve years of age he became a pupil in the Lansingburg Academy, and after two years there he was entered as a Freshman at Union College, Schenectady, where he graduated in July, 1814, and immediately entered upon the regular prosecution of his chosen profession—that of medicine. During this period he served for a short time as a volunteer in the war with Great Britain, and at the close of his term of service resumed his studies under the celebrated Dr. Valentine Mott, of New York, and took his degree of M. D., in 1816, from the College of Physicians and Surgeons in that city. After only two years' practice in the city of Albany, his mind was directed to the work of the sacred ministry, and he resolved to devote his life to the service of his Master and the benefit of mankind in that high vocation. Receiving deacon's orders, in 1818, from that eminent Bishop of New York, the Rt. Rev. John H. Hobart, he became minister of Trinity Church, Lansingburg, and Grace Church, Waterford, where he continued to serve until December, 1820, a few months after his advancement to the priesthood. He then became the first rector of St. Luke's Church, New York, and during a portion of his rectorship, from 1821 to 1825, officiated also as an assistant minister in Trinity Church, by which his parish was founded, and from which it received its chief support. After a rector-

ship in St. Luke's of eight years, he accepted a call to St. Thomas' Church, New York, and in about three years more became the rector of Trinity Church, Pittsburg, Pennsylvania, where he remained for eighteen years, resigning it to become the first Bishop of Indiana. His acceptance of the charge of the diocese was at a period which promised nothing but severe labor, great personal self-sacrifice and self-denial, with small visible results, of long-continued, patient work, laying foundations that others might build thereon. The greater part of his time was spent in traveling. This alone was a great labor at that time; but from the day after his consecration down to the last hour in which it was possible to labor—in summer's heat and winter's cold, with unflinching courage and perseverance, he prosecuted his work. Added to the labor of traveling, he had to deal with and govern a people who had very little knowledge of church law, and who, having been accustomed, during the long absence of the Missionary Bishop, to decide questions for themselves, were restive and sometimes rebellious under any authority. The Bishop was a high churchman, but very conservative, and disliked change. He held his convictions firmly, and was true and sincere in all his dealings. So well known was this trait that it was said of him: "You always know where you will find the Bishop of Indiana." He had that most necessary and admirable trait in a ruler—a love of justice. As a preacher, he relied upon no graces of oratory for his success. His was simply the eloquence of truth. His sermons were strong and clear, always carefully prepared, and commanded the respect and attention of those who heard him. He was himself

no enthusiast, but always calm, cool and practical in his preaching. He was a man of fine personal presence, in appearance and manner, every way worthy of his high position. The personal and social character of the Bishop was not generally known. He was too busy to be much in social life, and when he had leisure he preferred to spend it in the quiet of his home and the work of his study. To strangers he was somewhat reserved in his manner, as most Englishmen are, but to those who knew him intimately he was one of the most genial and agreeable of men. The Bishop was particularly fond of young people, and of promoting their pleasure in every innocent way. He loved to see them dance, and said "he would as soon think of telling young lambs not to skip as young people not to dance." His friendships were not lightly made, but were true and lasting. His work in the diocese cannot be too highly estimated, and he seemed to be precisely the man needed for the position.

As rector of St. John's he was much loved and respected. His time was so occupied with his duties as Bishop that he was obliged to have an assisant. The Rev. F. D. Harriman occupied that position first. He began the second parish school, which was held in the basement of the old Baptist Church, and was well patronized. Mr. Harriman was succeeded by the Rev. D. E. Loveridge, who continued the school, assisted by Miss Lemoyne, a niece of the Bishop, whom he afterwards married. The work of the parish was also greatly helped by the family of the Bishop, his daughters, Miss Sophie and Miss Emily, teaching in the Sunday-school, visiting the poor and the sick, and, both by example and precept, strengthening the

church in every work. The leader of the choir at this time was T. A. Littleddyke. Miss Mary Benbridge was organist, the congregation having purchased a melodeon, which took the place of the former orchestra. Miss Drusilla Bartholomew, Miss Harriet Miles, and E. H. Halliday were among the principal singers of the choir at this time. This choir was succeeded by one of which David Snyder and George Gardner were in turn leaders, and Miss Sophie Upfold organist. The singers were Miss Emily Upfold, leading soprano; Cornelia Clarke, second soprano; Minerva Timmons and Jane Clark, altos. The tenor and bass were taken by David Snyder and his brother Evan, George Gardner, Augustus Bansemer, and Josiah Timmons. So much had the congregation improved in music that the Bishop considered his own choir as the best in the State at that time.

In December, 1850, occurred the first death among the vestrymen—that of Robert Jones, Sr., who for eleven years was the senior warden of the church. He was a regular attendant upon the services, and being a member of church, and acquainted with the service when Mr. Johnson came, he was of great assistance in the early days of the church. His brother, also, the Rev. George Jones, Chaplain in the United States Navy, and a man well-known in scientific circles, visited him from time to time, and officiated in the pulpit of St. John's. In the resolutions of the vestry upon the death of their senior warden, they said: "We do deeply deplore the loss which we, and the parish we represent, have sustained in the decease of a faithful and efficient officer, whose valuable and long-continued services deserve our grateful remembrance.

The vestry take melancholy satisfaction in placing on record the high sense they entertain of the eminent integrity and moral worth of their departed friend, of his characteristic kindness of heart and practical benevolence, and of his exemplary Christian life and conversation."

The congregation still increasing, we find from the records that in the spring of 1851 the vestry were considering plans for the building of a new church.

On March 25th, 1852, is the first record of a gift from any member of the congregation. At that time the Bishop informed the vestry that Mrs. Dr. C. F. Wilstach had presented the church a handsome quarto Bible for the use of the desk, and the Secretary was directed to present to Mrs. Wilstach the thanks of the vestry for the same.

The churches all over the diocese having now grown to such an extent that the Bishop found himself unable to attend to both his diocesan and parish work, sent the following letter to the vestry. It is dated March 17th, 1852:

"GENTLEMEN.—My episcopal duties require so much of my attention, and make it necessary for me to be absent so frequently, that it seems to me the interests of the parish would be promoted by my resignation of the rectorship. I therefore respectfully decline the rectorship of St. John's Church at the expiration of the present quarter. Let me say, however, that I am willing to continue my services on the same terms as heretofore, in connection with the Rev. Mr. Loveridge as my assistant, until you can obtain a suitable successor. This procedure is prompted solely by a conviction that I can not discharge my episcopal

duties properly and at the same time do justice to the parish, which requires the undivided attention of the pastor. It will give me great pleasure to co-operate with you in obtaining the services of a clergyman to succeed me in the pastoral office. With grateful acknowledgments for your past kindness, and the fulfillment of all your engagements to me, I am very truly and respectfully,

"Your Friend and Servant,

"GEORGE UPFOLD."

The vestry, feeling that the removal of the Bishop and his family would be a great loss to the parish, urged his stay among them, and he verbally withdrew his resignation for the present.

In September of this year it was decided again to rent the pews of the church, for the reason, as stated, that a majority of the congregation preferred that method, although, judging from the Treasurer's report, the free pew system had worked well, there being each year a balance in the treasury. January 3rd, 1854, the Bishop sent another communication to the vestry, in which he stated that as the treasurer of the diocese had notified him that the assessment on the several parishes of the diocese for the support of the episcopate had been paid to him, therefore, in compliance with the expressed wish of the convention of the diocese that in such a contingency he should give his undivided attention to his duties as Bishop, he would be obliged to resign the rectorship of St. John's, which he accordingly did. At the same time he expressed a wish to leave his family for the present in LaFayette, and consider it his home, offi-

ciating in the church whenever he might be there. This was willingly agreed to, and the Bishop's family remained here several years, and then removed to Indianapolis. While living here the Bishop occupied the house known as the parsonage, which had been given to Mr. Johnson by the congregation. His family were the last to so occupy it, it having been given by Mr. Johnson to his daughter, who afterwards sold it to other parties.

On January 5th, 1854, the Rev. John O. Barton, who had been the Bishop's third assistant, was elected to the rectorship. Mr. Barton was a young man, and this was, we believe, his first parish. He was very energetic and industrious, having worked his own way through college. He had very cordial, pleasant manners, and if his stay had been longer, would no doubt have done much for the up-building of the parish.

In September, 1855, death again visited the vestry, and took from it one of its most valuable and useful members—John Curtis—who had worked in the church from its earliest days. The vestry, in their resolutions of condolence, say of him:

“That, in the removal of our departed friend and brother from us, we feel that we as a vestry, and the church to which we belong, have sustained an irreparable loss.

“That our departed friend, by the blameless consistency of his conduct, by his high moral worth, by his uniform gentlemanly bearing, by his excellent practical judgment, by his wisdom in counsel, by his zeal and faithfulness to the interests of this church, and to the glory of God, as connected therewith, has won for himself a just claim to the most sincere

regard and affectionate remembrance of all with whom he was here associated in prayer and praise."

The subject of building a new church was still being agitated, and on October 11th, 1855, a committee, consisting of the Rector, Messrs. A. Ingram, John Taylor and James B. Falley, were appointed to solicit subscriptions for the same.

There was little or no change in the choir during the rectorships of Mr. Barton and his successor, excepting when Miss Upfold left the city, Mr. George Ulrich was appointed organist.

April 7th, 1856, Mr. Barton sent in his resignation, for the reason that his physician had ordered a more northern climate for his wife. In his letter he says:

"Unfortunately, to remove will sever the ties which bind me to yourselves as a pastor. Severe as may be such a dissolution to myself and wife, and however much we may regret leaving the people of this parish, endeared as they are to us by so many acts of kindness and so many pleasing associations, yet in thus seeking the benefit of my wife's health I believe I am only following the plain path of duty."

In the resolutions of the vestry upon his departure, there is one which will, perhaps, best show Mr. Barton's work and character. It is as follows:

"*Resolved*, That in our intercourse, social and religious, with the Rev. Mr. Barton, we have ever found in him all that we could desire as a gentleman, a friend and a Christian counselor, and shall ever recall with pleasure the happy hours we have enjoyed in his society, the generous sympathy he has always shown and felt in our griefs and cares, the kind and affection-

ate heart in which was found a place for us all, and that sincere, earnest and faithful Christian teaching and example which we trust we shall ever delight to remember and imitate."

On the 15th of June, 1856, the Rev. W. P. Ray was called to the rectorship, and acted in that capacity until July 1st, 1857, when he resigned. Mr. Ray was the most eloquent orator that ever filled the pulpit of St. John's, and attracted the largest audiences ever held in the old church. Every seat was taken, and usually the aisle was filled with chairs and benches. Many of the most highly cultured men of the city, men who rarely attended church anywhere, went to hear him, and were delighted with his eloquence. His reading of the service, especially of the lessons, was also very fine. No one who heard him read the 13th chapter of 1st Corinthians will ever forget it. But, like many others of exceptionally fine talent, he was unbalanced, and in many respects unfit for the ministry, which he abandoned after leaving St. John's.

October 4th, 1856, Mr. John Taylor was appointed a committee to contract for the construction of the foundation of the new church. Mr. Taylor had been on the committee for building the old church, and so well had he performed this service that he was selected to superintend the building of the new. He was very energetic in this work. He headed the subscription list with a subscription of \$1,000 himself, and induced many others to give to the work. It is said that he was so quiet and unostentatious in his giving to the church that few knew of it. He was one of those commended of our Lord, whose left hand knew not what the right hand gave.

After an interregnum of several months, the Rev. Anthony Ten-Broek, of Evansville, Ind., was called, and entered upon his duties the 11th of October, 1857. Of Mr. Ten-Broek the Bishop had said: "He has been personally known to me from early childhood, and his purity and integrity have never been questioned. In the discharge of his official duties he has ever been diligent and faithful, and is in every way a Christian gentleman." This opinion will be endorsed by all who knew him intimately. In many respects Mr. Ten-Broek was unlike any of the other ministers of St. John's. He was austere and unyielding in his manner. He observed the fasts of the church with the greatest rigor, almost to physical exhaustion. He had the most extreme reverence for everything connected with the church, carrying it so far that it was said, when the workmen were building the new church, he requested them to work with uncovered heads. In his own life he exercised the most wonderful self-denial, and this he tried to teach to his people. He worked with untiring energy in carrying forward the building of the church, and his labors should ever be held in grateful remembrance by the people of St. John's. The rector was greatly assisted in his work by his family, every one of which was a church worker.

In the month of August, the year 1857, there occurred a very interesting ceremony in the old church. It was the ordination of William H. Stoy, who had been reared in and educated by the church for the ministry. The services were on Sunday, and he was ordained by Bishop Upfold. There were present of the clergy, the Rev. Anthony Ten-Broek, rector of

the parish; the Rev. A. Gregory, of Laporte, Indiana, and the Rev. John G. Gassman, deacon.

On July 29th, 1858, there was a meeting of the vestry of St. John's, at which time the request to the Rt. Rev. George Upfold, Bishop of the Diocese of Indiana to consecrate the new edifice erected by the parish was signed in due and proper form by the rector and the wardens and all the vestrymen.

That same day, commencing at half-past 10 o'clock A. M., the new church building was solemnly consecrated to the worship of Almighty God according to the forms and usages of the Protestant Episcopal Church of the United States of America, and under the name of St. John's Church, LaFayette, Indiana, there being present and assisting, Rev. Anthony Ten-Broek, rector, and Revs. Caleb A. Bruce, A. Gregory, Alonzo J. M. Hudson, Joseph E. Talbot and William Stoy, of the Diocese of Indiana; Rev. S. R. Johnson, of the Diocese of New York, and the Rev. John C. Barton, of the Diocese of Illinois; also the full vestry of St. John's, and a large congregation. The request to consecrate was read by the Rector of St. John's, the sentence of consecration by the Rev. John C. Barton, and the sermon was delivered by the Rev. Samuel R. Johnson.

This was the last time Dr. Johnson ever visited LaFayette, and this his last sermon in St. John's. It was a beautiful one, and I should like to give all of it, but will have space for only a part. He chose for his text, 2 Thess. 1: 11-12. "Wherefore also we pray * * * that the name of our Lord Jesus Christ may be glorified in you, and ye in him," and began his sermon in these words: "When a

church is to be consecrated, how many thoughts crowd into our minds, and how many emotions are stirred within them. Busy memory wanders over the past, and imagination pictures out the future of its history. Here for years the appointed minister of God will serve at the altar, will offer the prescribed services, and will bear his testimony, faithful or unfaithful, to the message which is none of his own, but entrusted to him as a messenger and ambassador of the Lord. Here, how many babes and adults will pass within the higher covenant of grace by holy baptism; here, how many dear children will learn to speak with lisping accents the first elements of Christian truth, in the catechism and other instructive lessons of the church; how many will kneel for confirmation; how many will gather around the table of the Lord; what numbers will assemble from time to time, at the regular occasions of public worship, to unite in the devotions, to listen to the word of God and to the preacher's voice, and to swell the sacred song. Sometimes, too, the church will be open for holy matrimony; and, alas! crowds will be here at the service for the burial of the dead. How many affecting recollections does this last idea suggest of friends departed, and how solemn the thought that, for many of us now present, and so many whom we love, will that last tribute of religion and respect be rendered in this very house of God. Images of the past and future, how their lines traverse and intermingle.

* * * * *

“My dear brethren, this day is a memorable one in the annals of your parish. Your beautiful church which

you have builded is finished, is consecrated. You have contributed willingly and liberally your offerings to the treasury of the Lord, and God has accomplished your fond wishes and crowned your efforts with success. Not only have you a house of God far more convenient and capacious, more solid and enduring, but you have been so favored in the providence of God that you have secured beauty as well as convenience, the church-like character, as well as the imposing structure—a happy combination of elegance, taste and simplicity. It has a cheerful look about it; it has light enough to symbolize the glad tidings of the gospel and yet no glare to dazzle and pain the eye. It has a home look about it. It gives a home feeling to those within it. It breathes throughout of reverence, comfort and satisfaction. May it be to you a house of God, a house of prayer, a spiritual home indeed. You leave without forsaking, or for the present abandoning, the dear old church adjoining, where for more than twenty years you have been meeting for worship; where you nursed your feeble strength, and grew up to your present stature. Very endearing associations cling around it. For more than ten years from the time of its completion your preacher officiated there, and regards those years as the happiest of his life, though his life throughout has been favored with far more than the common average of health, comfort and blessing. Memory fills up even now those vacant seats. How many beloved ones are missing, never to enter here within the walls of your new sanctuary; not removed to a distant home on earth (some few there are of such), but gone to the world invisible.

“In the old church your congregation has had a varied history, under which, sometimes in difficulties, sometimes with better auspices, it has steadily advanced in numbers and in strength, its communicants now numbering more than twice as many as when my rectorship ended eleven years ago. That church for several years was even honored by the able services of your spiritual father, your Bishop, whose praise is in the churches; whose labors, whether as Rector or as Bishop, have been great and memorable. Four of your pastors are present with you on this interesting occasion, and one is here present as a minister whom I left as a Sunday-school scholar. And now I congratulate you and my brethren of the clergy in attendance, and your intelligent and faithful rector, long well established in the church’s confidence, and in love and honoring appreciation of his friends, on the existing prosperity and the favorable prospect, on the impulse given by the erection of your new church, and the fresh start your parish is, as it were, taking. It is a new era; you begin it well; you start fair and in the name of Christ; and yet ascend to a higher elevation of principle and duty. Liberal as you have ever been, be ready to outdo yourselves, and habitually to make noble ventures for Christ and for his cause. Be kind in manner and in spirit, be in earnest, be attentive, be men of prayer, be men of faith, be men of love—in other words, be men of God. Let come what will—trials or blessings, temptations and struggles and rewards; years of life, or soon the hour of death; the probation here of grace, or the revelations of eternity—as a church or as individuals, may it be felt as a reality on earth and known as a reality in heaven, that the

name of our Lord Jesus Christ has been glorified in you and ye in him."

The new building thus consecrated is in size 50¼ feet fronting on Ferry street by 80¼ feet on Sixth street, with a tower 16 by 16 at the southwest corner. The building is of brick, Gothic in style of architecture, and cost when erected \$10,000. The stone front cost \$50, and was the gift of the children of the Sunday-school. There is still in existence a large, handsome Bible which was given at this time to the church by the rector, upon whose cover is this inscription:

"IN MEMORY OF
ANNA ROLLESON TEN-BROEK,
July 29th, 1858."

Also an altar book, given at the same time by the rector.

Let us pause, before leaving the old church, and note some of the events that had occurred within it: There had been many weddings solemnized within its walls and by its rectors. Among them we might note that of the Bishop's daughter, Miss Sophie, who was here married to Mr. Joseph Bingham, who for many years was editor of the *Indianapolis Sentinel*; Miss Maria Lemoyne, a niece of the Bishop, who was here married to the Rev. Mr. Loveridge; Hon. G. S. Orth, afterwards Minister to Austria, who, on August 27th, 1850, was married to Miss Mary Ann Ayres; Dr. Charles M. Wetherell, a noted chemist of Philadelphia, to Miss Mary Benbridge.

We have dwelt long upon these early days of the church, because here is its most interesting history.

There has grown up in the church now-a-days an idea that its prosperity and advancement depends upon a fine building, upon costly draperies and adornments, and an elaborate musical service. This is the same mistake that the Jews made when Christ came—in thinking that His kingdom was to be of this world, not knowing that it is in the hearts of men. But here we have seen in a plain, low, frame building, lighted at night with tallow candles, with no altar cloths or stained glass, and with a choir composed almost wholly of volunteer singers, who sang with the spirit, if not with knowledge, a pastor and congregation happy and prosperous—under the first rector almost an ideal church, continually growing in influence, numbers and strength.

The old church building was converted into a school room, and here Mr. Ten-Broek established the third parish school of St. John's. It was for boys in advanced studies, and Mr. Ten-Broek was assisted in this work by his son William. The charges were ten dollars per term, which was a large price for those times, but the instruction was considered by the patrons as well worth the money.

In the new church the pews were rented, each person furnishing their own pew with carpet and cushion.

In 1859 a pipe organ was purchased (the first ever brought to the city), and the melodeon sent to the church at Crawfordsville.

At this time the choir consisted of Miss Anna Deming, soprano; Miss Lizzie Timmons, alto; Mr. James B. Falley, bass, and Mr. David Snyder, tenor and leader of the choir; Mr. George Ulrich, organist.

On the 22d of December, 1859, Mr. Ten-Broek resigned the rectorship of the parish.

On the 16th of April, 1860, the Rev. L. W. Russ, of Watertown, Wisconsin, was called to the rectorship, and assumed the duties of his office the following May. Mr. Russ found the church very heavily in debt for the new building, and the first work to be done was to arrange for the payment of that debt. In this work both rector and vestry engaged heartily. In furtherance of this object, Judge Ingram at this time surrendered a note for \$75, with interest, which he held against the church.

The new rector was cordial and social in his manners, impulsive and generous in his nature, and soon became very popular. His sermons are remembered for their poetic thought and beauty of diction. He began his work by endeavoring to make the services more attractive to the people. He introduced the custom of placing flowers upon the altar, and Christmas and Easter were observed with much more elaborate service than ever before. Mr. George Winter, the artist, at that time a member of the church, gave it the benefit of his artistic skill and taste in planning the decorations.

Another of Mr. Russ' methods of winning people to the church was through the Sunday-school. This, he said, was the nursery of the church. He introduced into LaFayette the custom of having Christmas trees in the church. It seems incredible, but it is nevertheless a fact that, so great was the opposition to this, the first Christmas tree service was held in Melodeon Hall, on Columbia Street, the second in the dining-room of the parsonage, and it was not until the

third year that the opposition was subdued sufficiently to have it in the church. Since then every year has seen the happy faces of the children around the Christmas tree in the church. The music also received great attention at this time. The organ, which had heretofore been rented, was now purchased for the sum of \$800. In part payment of this, eighty acres of land in Benton County were given, which were rated at \$400. The organ, which had been first placed in the northwest corner of the church, was now removed to the gallery, and Mr. George Ulrich employed as organist, and Miss Coney to lead the singing. Then for about a year there was a volunteer choir, composed of J. C. Bansemer, leader; Mrs. S. Carstairs and Miss Mattie Stockwell, soprano; Mrs. Josie Pampel, alto, and Mr. George Gardner, bass. Then Miss Anna Deming and Miss Lizzie Timmons formed a volunteer choir. This was followed by one composed of Mr. S. Vater, leader; Mr. F. Langguth, organist; Miss Libbie Howe, soprano, and Mrs. Josie Pampel, alto. Mr. Harry Gates also sang for some time. This was for a long time the choir. Never before nor since was so much money paid for the music (it costing for a number of years \$600), and much more elaborate and difficult music was rendered than ever before in the church.

Besides the work of paying the debt, in November, 1860, the vestry changed the old church into a parsonage, at a cost of \$716.50, and here Mr. Russ and family lived while in LaFayette.

In 1865 occurred the death of Judge Ingram. He had been a vestryman in the church for many years, and had been one of its most active and efficient mem-

bers. His knowledge of the law had been of great value to the church, especially in the early days, when many questions of law came before the vestry. Sometimes he would vote alone, but he was generally found to be right, and in the end brought the vestry to his side of the question. He exercised the most profuse hospitality, and his house was for many years the home of the visiting clergymen. In their resolutions of condolence the vestry expressed the sense of the loss to the church as follows:

"For as much as it has pleased Almighty God, in His wise providence, to remove by death our fellow-laborer and beloved brother, Andrew Ingram, Esq., for many years a prominent member and honored officer of this church, therefore be it

"Resolved, That we desire to place upon record the sentiments of respect and affection so sincerely cherished for the departed by the members of this body, and to give expression to our profound sense of his exalted worth in his private, public and Christian virtues.

"Resolved, That in this solemn providence this parish deplores the death of one of her oldest and most faithful members, and that the church in this diocese is called to mourn the loss of one who, in responsible positions, has served her long and well, and brought rare wisdom into her councils, and illustrated in his life the purity and excellence of her faith."

In the church, as in life, we pass from sad to gay, from funeral to wedding, and so our next record will be of the Golden Wedding of Bishop Upfold and his good wife. This occurred June 3rd, 1867. To this celebration all the churches of the diocese were in-

vited. The rector of St. John's, with his wife and a delegation from the church, went over to Indianapolis, bearing with them, as a present to their beloved bishop, the sum of \$500 in gold, by far the largest gift of any church in the diocese. They also presented a beautiful poem, printed in gold letters upon white satin. This was written by one of the Bishop's old parishioners and valued friend, Mrs. Rebecca G. Ball, and was as follows:

"TO THE
R.T. REV. GEORGE UPFOLD AND WIFE,
ON THEIR GOLDEN WEDDING,
June 3rd, 1867."

"Fifty bright summers: June, with fragrant hand,
Has come with offerings from her woodland bowers,
Twined her rich garlands for thy bridal day,
And decked the altar of thy home with flowers.

"Our Bishop dear, let us to-night for thee
Of love's sweet flowers a fadeless garland weave,
With prayers and wishes for thy future weal,
Crown thee upon this golden wedding eve.

"The cord that binds two loving hearts in one,
Time's tireless shuttle has been weaving long;
In years now flown together oft have you
Sorrow and joy from life's full quiver drawn.

"Along the journey many a landmark stands,
Pointing where loved ones faded by the way,
Or golden mile-stones gleaming back to tell
Where, 'mid the shadows, bloom and sunlight lay.

"Memory, between your life's glad spring and now,
With ready finger casts the veil aside;
Again the perfume of sweet orange flowers
Comes floating back o'er bridegroom and the bride.

"'Tis sweet to live again our young lives o'er,
To tread the paths of happy, vanished years,
To cheat the present, though the heart's full tide
May burst its bounds and fill the eye with tears.

"Time hath wrought changes—both now show his hand;
 Thine eye is dimer and her cheek less fair,
 The step less buoyant than its early tread,
 And on each brow the gleam of silvery hair.

"Ah, sad despoiler! none thy hand may stay,
 As frost 'mid flowers, a reaper grim thou art;
 'Tis thine to bid the stealthy wrinkle creep,
 But not to change the true and loving heart.

"The golden wings of well-spent hours have borne
 To heaven thy record. On its pages clear
 The names are written that shall deck thy crown;
 The jewels gathered in thy white robes here.

"Though chastened by affliction's hand and tried,
 It only serves thy Father's love to tell;
 And thou with trusting heart of faith can say,
 'Tis from His hand who doeth all things well.

"No thornless road has pilgrim ever trod,
 Shadows and sunlight on life's dial lie;
 Here the sweet music of the soul is jarred,
 And thorns sharp pierce the traveler to the sky.

"God's blessing on you both this wedding eve;
 May white-winged Peace brood ever o'er your home;
 The *golden* tie in love's loom woven here
 Reach from an earthly altar to the throne."

Our next record is May 8th, 1868, when the vestry received the following communication:

*"To the Wardens and Vestrymen of St. John's Church,
 LaFayette, Ind.:*

"GENTLEMEN.—We, the undersigned, having obtained the witten consent of the Ecclesiastical authority of the Diocese of Indiana, as required by the Canons of said Diocese, hereby respectfully request your consent to the organization of a new parish in the city according to Canon V, Title III, Paragraph II, Section I, of the General Convention of the Protestant Episcopal Church of the United States.

"Very respectfully."

This was signed by twenty-two members of the congregation. The petition was granted, and the signers organized the parish, which was known as Grace Church. They built a beautiful church edifice, and for a number of years carried on a church and Sunday-school, and established in the south part of the city a very successful mission school.

The congregation of St. John's had been continually increasing; the confirmation classes were very large, sometimes numbering twenty-five; most of the pews were taken, and there was often a good deal of rivalry as to who should have the best pews. Perhaps the wide-spread influence which the church had attained can best be shown by noting here some of the weddings which took place during Mr. Russ' rectorship:

October 11th, 1860, Lucius A. Booth, cousin of Governor Booth, of California, and Mrs. Julia D. Thayer, both residents of Sacramento, Cal., came here expressly to be married in St. John's.

July 18th, 1861, Rev. Nathaniel P. Charlot, rector of St. John's, Crawfordsville, and Miss Harriet Miles, of LaFayette.

March 31st, 1862, Henry M. McCallister and Mary A. Miller, Chillicothe, Ohio.

May 28th, 1862, John R. Griffin and Eliza H. Carpenter, Kansas City, Mo.

February 3rd, 1864, Rev. William P. Ten-Broek and Mary E. Yundt.

March 5th, 1864, Alfred Kent, 3rd Michigan Cavalry, and Priscilla Mary Heaton.

June 5th, 1865, Thomas Ross and Mary Geiger, of Illinois.

August 1st, 1865, George T. Isbell, editor Leavenworth *Conservative*, and Marian A. Gray.

September 19th, 1865, in St. Mary's Church, Delphi, Rev. S. Edson, rector of Grace Church, Galena, and Mary M. Burr, of Delphi.

April 30th, 1867, Col. Edmund C. Bainbridge, commanding at Newport, Ky., and Aspasia Poul-lault.

December 30th, 1867, Mitchell B. Clark, of Chicago, and Lavinia Saulber, of Lebanon, Ind.

November 16th, 1868, Capt. C. E. Morse, of Gen. Reynold's staff, and Juliet Bainbridge.

Besides these, Mr. Russ performed a great many marriage ceremonies among his own parishioners, and also at Indianapolis, Crawfordsville and Delphi. So many were there that this has been called "the rectorship of weddings."

These were the "flush times" during and just after the close of the war, and the income of the church was very large, but the expenses were also very large, and it was found that there must be a curtailment of expenses. Accordingly, in a letter dated May 13th, 1869, Mr. Russ proposed "that for the amount of \$1,000 owing him he would give a receipt in full for \$600; that his salary, which had been \$1,500, should for that year be \$1,000, and deeming it of the utmost importance that the music they now had should be continued, he offered to be one of ten to pay this expense.

Mr. Russ had been a great sufferer from neuralgia, and for some time his health had been gradually failing, often unable to perform his duties; therefore he sent the following letter to the vestry:

*"To the Wardens and Vestrymen of St. John's Church,
LaFayette, Ind.*

"GENTLEMEN.—My continued and serious illness, with little if any improvement from week to week, fills me with apprehension and painful solicitude. During the nine months just passed I have been utterly incapacitated for duty a good portion of the time, and my condition is such to-day that I can scarcely hope for the recovery of my health, except by a change of climate and an absolute release for a considerable period from all labor and care.

"Under such circumstances, I feel that I ought to relinquish an official position burdening me with responsibilities and toil to which I am no longer equal. Even this step is one of difficulty and pain, and the future, in any light afforded me, is darker than I could wish. The inevitable, however, is that which no true philosopher would contend with, while that which God ordains the Christian man may be expected to accept and conform to with cheerful submission.

"I do therefore herewith tender to you my resignation of the rectorship of this parish, to take effect on Monday, the 13th day of June next, so closing a relationship of more than ten years' duration.

"For all the kindness I have received from you and from the church during these many years I return you my profoundest thanks. The history of these years will be read with the deepest interest long after I am dead.

"And now, in parting from you, let me assure you of the interest I shall feel in your condition, and of the warm affection I shall cherish for you personally and

for every member of my beloved flock so long as life shall last.

“Praying God to bless and guide you, and have you and me in His tender care and holy keeping, I am sincerely, in love and sorrow,

“*Your friend and pastor,*

“L. W. RUSS.”

LaFayette, May 10th, 1870.

The resignation was accepted, and, in recognition of his liberality to the church, the vestry presented him with a purse of money to assist him in his journey South, whither he went in search of health, but, alas, like many other pilgrims to that sunny clime, he found only a grave.

In the fall of 1870 Rev. Thomas G. Carver, D. D., assumed the rectorship. He found the church still in debt, though it had been much diminished. The Sunday-school had been reduced in numbers to forty scholars and teachers. Dr. Carver was of the old Scotch Calvinistic stock, and in most of his sermons he preached “the terrors of the law.” It was said of him that he preached the *law*, and his successor, Dr. Roberts, the *gospel*. He was a powerful and interesting speaker, and his reading of the service was very impressive. He attracted large audiences to the church by his sermons and by the music, to which he gave especial and watchful oversight. He believed that the choir should be composed of persons who were interested in and respected religion, and ought not to sing God’s praises in a thoughtless and light manner. For awhile the old choir remained, and then for a short time the Misses Foresmans were the leading singers. Then a volunteer choir, of which Mr. Joseph Ewing, Miss Kate Shively, Miss Annie Stoy

and others were members. At this time the first altar cloths were introduced into the church. Mrs. Emma Ingram was the leader in this, getting subscriptions to the amount of \$100, with which she purchased a handsome set of scarlet and gold. Dr. Carver possessed great executive ability, and was a very efficient manager in the Sunday-school, which so increased in numbers that it now numbered two hundred. The Christmas tree festivals became great events in the year, and upon one occasion \$145 was collected for the tree by Mrs. Mamie Andress and Miss Carrie O'Brien—the largest sum ever collected for that purpose. In recognition of his service in the Sunday-school, the vestry gave Dr. Carver a vote of thanks, and at one of the Christmas festivals Miss Eva McCormic, by subscriptions among the scholars and teachers, presented him with a handsome easy-chair. Dr. Carver possessed that most necessary attribute of a leader of men—the faculty of appreciating the ability and work of others, and the Sunday-school, under his administration, was harmonious and prosperous. He introduced into the Easter service the custom of bringing to the church floral memorials for the dead, and in his Easter sermon gave a short record of the life and character of those who had died during the year. These services proved to be very pleasant and interesting. An account of the one of April 12th, 1873, was given in one of the newspapers of this city, from which I quote:

“EASTER SERVICES AT ST. JOHN’S CHURCH.

“The festival of Easter was observed with unusually interesting services at St. John’s Church yesterday. In the morning the church was crowded, and

in the evening was filled to overflowing, up-stairs as well as down. The evening was devoted to the annual Sunday-school exercises. The choir gave some excellent music, and the services throughout the whole day were most attractive. The decorations of the church are deserving of special mention for their rare good taste; and particularly the cross and wreath made by Mrs. Judge Ball, of leaves and mosses from Lookout Mountain and other historic places; also the large memorial urn, elegantly embellished with flowers, which occupied the centre of the platform. Taken altogether, the day's exercises were most gratifying to this congregation, and made it a day long to be remembered."

The preceding August Bishop Upfold had died, and there was placed in the church floral memorials for him; and the following poem was also written in memory of his ministration in St. John's:

"EASTER AT ST. JOHN'S.

"O, glorious day! for thee let sacred bells
 The joyful peals a giadsome welcome ring,
 As with blest hope o'er mist-elad hills you come,
 Fluttering here on morning's golden wing.
 Oh, earth, the dead that in thy bosom sleep
 Again shall rise, o'er death shall victors be ;
 The grave's dread seal is broken, Christ has risen,
 Best pledge to us of immortality.

"Her resurrection anthem nature sings;
 The slumbering seeds, now quickened into birth,
 Cast off their garments old, and new-robed spring
 From out their cold, dark chambers in the earth;
 The air is filled with sounds of new-born joy,
 The swallows twitter and the blue birds sing,
 The crystal streamlet and the rippling rill
 Their fairy music through the valleys ring.

"With spring's bright tint we deck God's house to-day,
 Flowers, sweet flowers, within its courts we bring,
 With softened tread we come and on its altar lay
 For our loved dead a fragrant offering;
 Flowers for *him* who here the mitre wore,
 Whose feet the paths of righteousness long trod,
 Whose voice still seems in loving tones to come
 Echoing back within this house of God.

"Flowers for her who silently now sleeps
 Beneath the violets, in her quiet bed,
 Who, ere life's dial pointed noon, twice came
 Before the altar wreathed and garlanded;
 Buds for the babe, ere they shall burst to bloom,
 'The babe whose feet no thorn had ever pressed,
 Whose waiting angel, ere the shadows fell,
 In arms of love bore to the Savior's breast.

"Here shall the ivy and the myrtle twine
 Their tresses green, through these glad Easter hours,
 A fragrance sweet, like holy incense, down
 The cross shall breathe from out its heart of flowers.
 Oh, God, our dead, our holy dead, are thine;
 'Twas at thy word the angel reaper came
 And from life's tempest safely gathered in
 The bud, the blossom, and the ripened grain.

"No sable draping to thy throne we bring,
 On this glad morn now from the grave's dark prison;
 Angels, white-robed, have rolled the stone away,
 First fruits of them that slept, our Christ has risen."

"R. G. BALL."

The confirmation classes at this time were large, and were noted for the number of gentlemen of mature age of which they were composed. Among these was Mr. Thomas Wood, who proved to be a very active and efficient aid to the rector. In the vestry he gave his time and energy towards regulating the finances of the church. On June 13th, 1873, a

clergyman from a neighboring city came before the vestry asking for aid for his church, and it was moved by Mr. Wood "that this church decline to assist any other church until its own debts are paid, feeling assured that it will require the whole energy of the congregation to do this." We have recorded this resolution here, because this is the only known instance of such a plain common-sense maxim of finance being acted upon in the history of the church.

This same month Mr. Wood died, and upon the records of the vestry I find the following resolutions:

"WHEREAS, As a member of this body, and a servant in the church of Christ, we deplore his loss, and would, in recognition of his kind influence and great usefulness, place upon our records a testimonial of our appreciation of his character; therefore

"*Resolved*, That we shall ever cherish his memory as one who manifested ardent zeal in the interests of this church, who possessed great kindness of nature, and in whom rested our confidence and esteem."

One death followed another during Dr. Carver's rectorship, and he said: "I seem to have come among you only to bury you." On the 13th of August, 1873, the church received the news of the death of its founder, the Rev. Samuel R. Johnson. Twenty-six years had passed since he left this parish, yet his memory was still tenderly cherished. On the 18th of August a meeting was held to take action upon the sad news. Senior Warden T. A. Littledyke presided, and the following resolutions were passed by the vestry:

"WHEREAS, The death of the late venerable Samuel R. Johnson, D. D., a priest and devoted steward in the church on earth, has brought to the hearts

of the people of St. John's Parish, of which he was the first pastor and the founder, a deep-felt sorrow; and

“WHEREAS. The beloved deceased benefactor, friend and brother has been called by Almighty God, our Heavenly Father, from his ‘blameless’ ministry ‘and labor in the vineyard’ to his holy rest—having been blessed in the rich harvest of good works through grace, and in the purity of God’s love, during an active, zealous life, he was eminent in the virtues of humanity; filled with a catholic and philanthropic love, he was actuated by only noble purposes of the heart; his fraternal charities were proverbial; his bounties were unmeasured, generously bestowed, and will ever remain fragrant in the memories of the lowly, the needy, and the blessed poor in spirit—the vestry of St. John’s Parish, in the full consciousness of the Christian humility that imbued and sanctified the prolonged life of this earnest follower of his Divine Master. exceeding the allotted days of man of three score years and ten, would, in appreciation and love of his memory, place reverently upon record these proceedings; therefore

“*Resolved*, That in the death of this beloved minister of Christ the church has lost a distinguished priest, the clergy a confiding and exemplary brother, the poor a loving heart and munificent donor, and the world a light that illuminated the dark abodes of sinful man.

“*Resolved*, That this providential though painful severance of the active ministrations of the deceased rector from his afflicted parishioners is an event that awakens for them, in this parish of St. John’s, an

affectionate sympathy in the bonds of Christian love.

“*Resolved*, That, in this strait and dark hour of trial of the bereaved widow and family of the deceased, we extend the warm sympathies of the heart, and offer our prayers that they may feel a support from the arm that never tires when human strength gives way.

“*Resolved*, That as a testimonial of the veneration and love of this parish for the memory of its pastor and founder, the late Rev. Samuel R. Johnson, D. D., the church be appropriately draped in emblem of mourning.

“*Resolved*, That the clerk of the vestry is hereby instructed to present the venerable widow of the deceased a certified copy of these proceedings; also one to the Parish of St. Thomas, Amenia, and that the city press be furnished with copies of the same for publication.

“WILLIAM GARLAND,
“*Clerk pro tem.*”

The Easter following, which occurred April 4th, 1874, there were several floral memorials for Dr. Johnson placed in the church, and the following poem, which was published in one of the daily newspapers, from which we take it:

“EASTER MORNING AT ST. JOHN’S.

“The stars had scarcely faded in the dawn,
Or birds from leafy nests begin to stir,
When those who lingered at the cross first came
To seek, within the rock-hewed sepulchre,
For him whose brow the thorny crown had pierced—
Who bore the scourge and robe of mockery—
For whose sake shadows fell o’er Judea’s hills,
When ‘*It is finished*’ rang from Calvary.

“ ‘Tis finished’ now, the sacrifice is made,
 Deep darkness spreads its sable wing abroad,
 Chief priests cry out: ‘ Make sure the sepulchre,’
 While one exclaims: ‘ This was the Son of God.’
 In the grey dawning of the early morn,
 From his celestial home in bright array,
 Came one, whose fair brow like the lightning gleamed,
 And from the grave rolled the great stone away.

“The earth was shaken in that solemn hour
 When, from death fetters, our humanity
 Had gained a victory o’er the rider pale,
 And rose above the grave triumphantly.
 The tomb, the new-made tomb, had all in vain
 Opened its portals, its strong arms wide-spread,
 To clasp within its stony bosom chill,
 And seal its own a Christ among the dead.
 Our Christ has risen; with this we bring
 Within God’s temple for our loved in death,
 Earth’s new-born children, who, in bright array,
 Chant resurrection with their fragrant breath.

“Memory to-day brings back to us the past,
 Sounds in its chimes the voice of other years—
 The voice of *Him*, the earthly sower, who
 Reaps now the harvest he had sown in tears.
 To earth with love we would have held him bound,
 But the crown waited—God has claimed his own;
 He laid his white robe by the altar here,
 To take it glorified beside the throne.
 Full ripe he was for harvest, still we see
 Light gleaming in the paths his footsteps trod;
 The bridegroom called, and gently he has fallen
 Asleep upon the bosom of his God.

“Sleeps yet another, on whose brow was laid
 The holy symbol; ’tis but a year since he
 Knelt at the altar, and the sacred cup
 Pressed to his lips on lowly-bended knee.
 His seat is empty this blest Easter morn,
 And we for him our flowery tribute bring,

And while we here it at the altar lay
 Another one those chimes of memory ring—
 She, the fair maiden, who, at close of day,
 Mortality's worn garments cast aside,
 And in the holy hush of Sabbath eve
 Went through the valley with her angel guide.

"They give no signal back, those absent ones;
 Not wintry winds, or summer breezes bring
 The tones of love; but, oh, our Father! they
 Have all found refuge 'neath Thy sheltering wing.
 The earth is filled with voices. We shall rise;
 Nature proclaims it in these bright spring hours,
 'Tis murmuring to us in the new-born leaves,
 'Tis whispering to us in the new-born flowers.
 Oh, death! how could we give our loved to thee,
 But for the joy this hope our bosom brings
 Of immortality for those who lie
 With shut lips 'neath the daisies of young spring.

"R. G. BALL."

The memorial sermon of Dr. Johnson by the Rev. Dr. Seymour was also published at this time, and fifty copies were kindly sent by Dr. Seymour to St. John's for distribution, and are still sacredly preserved by many of the members.

Dr. Carver, although so actively engaged in work, had been a semi-invalid for many years; and finding that the climate aggravated his disease, he sent in his resignation April 24th, 1874.

On the third Sunday in September, 1874, Dr. W. H. Roberts began his ministration in the church. The new rector was not a stranger, having lived for some years at Indianapolis. His influence upon the people was as quiet and beneficial as the dew upon the earth—nothing sensational, nothing for

effect, but his words and character made a deep and lasting impression. His manner and his voice were low and gentle, always seeming to bring with them a benediction. His labors in the church and Sunday-school were constant and untiring. These were supplemented by his labor among the people on week days. He had a congregation outside of the church building to whom he ministered with regular and most acceptable ministrations. These were the aged of the church, the sick, the blind, and the poor. All this was done so quietly that many of his own congregation did not know of it until he had left them. His sermons were expressions of himself. Unconsciously they lifted one up to a higher plane of thought. His Easter sermons were especially memorable, and always attracted large congregations. His funeral sermons were appropriate and touching—his mission seeming to be to bring comfort to the afflicted, and balm to the wounded heart. Nor was he lacking in financial and executive ability. He was very anxious that the church should be freed from its load of debt, and on the Easter of 1875 he had the pleasure of seeing this accomplished. The Easter offerings of St. John's had always been large, ranging from \$450 up to this one, which reached the sum of \$5,000. This showed great liberality upon the part of pastor and people, and we think their names should be placed upon record. We have not space for all, and will give only those whose donations were \$25 and upwards, but we will remember with gratitude those who gave the smaller sums, as, perhaps, having shown greater self-denial than those more fortunately situated.

LIST OF DONORS TO EASTER OFFERING MARCH 28TH, 1875.

J. L. Reynolds.....	\$1000 00
L. B. Stockton.....	625 00
Mrs. Anna M. Mayo.....	625 00
J. M. Nash.....	366 55
Ladies Aid Society.....	358 30
William Garland.....	250 00
Miss Anna M. Mayo.....	250 00
Charles T. Mayo.....	250 00
Rev, W. H. Roberts	150 00
Robert Morey.....	100 00
Mrs W. H. Hatcher.....	75 00
St. John's Guild.....	74 33
Mrs. Cyrus Ball.....	50 00
Daniel Royce.....	50 00
Mr. and Mrs. W. C. Wilson.....	50 00
George N. Stockton.....	50 00
Miscellaneous.....	39 96
E. H. Andress.....	25 00
J. B. Earheart.....	25 00
Nat S. Wood	25 00
T. A. Littledyke.....	25 00
William F. Hoes.....	25 00
Ben. Bayle.....	35 00
G. S. Orth.....	25 00
E. V. Burt.....	25 00
Mrs. J. B. Earheart.....	25 00
Mr. J. B. Earheart.....	25 00

As will be seen, Mr. J. L. Reynolds headed the list with \$1,000. Mr. Reynolds, though never a member of the church, had been a regular attendant upon its services from the beginning, and had always willingly and liberally contributed to its support. He was one of those who "honored the Lord with his substance," and his great gifts to the church will always be held in grateful remembrance. Upon several occasions, such as the Bishop's golden wedding, he had given \$100, and each year he gave a large sum for the general expenses. He admired and respected Dr. Roberts, and while he lived gave substan-

tial aid to his administration. He died before Dr. Roberts left the parish.

The next work engaged in was taking down the gallery in the church, remodeling the pews, and painting the walls. This was done in 1876. It was quite a relief to the congregation when this gallery was taken down, for each rector had a different opinion in regard to the proper place for the organ, and it had been moved up and down several times. But since this year it has found rest in the northwest corner of the church. In 1874 Miss Dane Brawley had been appointed organist, and served with great acceptance for several years. The choir was mostly voluntary, and was composed at different times of Mr. John Graham, leader; Mrs. Crary, Miss Annie Stoy, Miss Jean Darby, Miss Nettie Garland, Miss Lizzie Rouse. E. C. Ball, Mr. Alfred Smith, Dr. Washburn, Misses Etta Fultz, Ida Reynolds and Nellie Schilling also sang for some months at this time. Mr. H. W. Mead also added much to the music by his services in playing upon the cornet. In January, 1876, some of the singers were presented with gifts by the congregation as an acknowledgment of the value of their services. Among these was a handsome silver tea-service to Mrs. Anna Crary, who had sang for a number of years, and who also served upon the music committee of the church, of which she is still a member. Miss Lizzie Rouse was also given a handsome present at this time.

In November, 1878, occurred the death of Mr. L. B. Stockton. This was a great loss to St. John's. Although Mr. Stockton was not a member of the church, yet out of respect for the lovely Christian

character of his wife while living, and to her memory after death, he was always a staunch and hearty supporter of the church to which she belonged. No one was more regular in attendance upon the services than he. He represented the congregation in the Diocesan Convention perhaps a greater number of times than any other vestryman. He was punctual in attendance upon the vestry meetings, many of which took place at his residence. He took great interest in the work of the ladies of the church, attending the socials, and by his genial manners adding much to the enjoyment of the occasion. He exercised the old-fashioned Virginia hospitality, and his home was always open to the clergymen of the Diocese. He loved the Sunday-school, and always attended the picnics and Christmas tree festivals, seeming to enjoy the sight of happy childhood. Upon the records of the church will be found a testimonial of the vestry to his worth and services, as follows:

“Resolved, That the rector, wardens, and vestry of St. John’s Parish, deeply moved with grief at the loss of their friend and brother, the late Lawrence B. Stockton, desire to record this memorial of their sorrow.

“Resolved, That his long association with the parish, and his services for many years as a vestryman, closely endeared him to us, and the honesty, integrity, purity and courtesy which he ever manifested rendered him a man of great personal worth.

“Resolved, That in the deliberations of our body he was discreet and wise; in the work he had to do he was earnest and efficient, and in our efforts for the prosperity of the church, no one was more gratified at success.”

Thus had the church lost two of its most liberal supporters. At this time, also, there came upon the financial world the reaction from the flush times, and all business was stagnant. It became difficult to raise the money for the church expenses. Dr. Roberts aided the church in every possible way. He voluntarily reduced his salary, and all other expenses were correspondingly reduced. These were trying times. The struggle ended by Dr. Roberts resigning in 1879, to accept a call to Erie, Penn. His farewell sermon will long be remembered in the church. He took for his subject the "Parting of Joseph with his brethren," and although everything in the sermon was intended to comfort his people, yet there was scarcely a dry eye in the church. When he left the city many of the newspapers had articles expressive of the sorrow of the citizens, for, as one expressed it, "saint and sinner loved Dr. Roberts."

From December, 1879, to December, 1880, the church was without a rector. The vestry deemed it best to call none until the finances were in better condition. A majority of the pew-holders contributed the same amount as usual, and thus the church gradually emerged from its pressure of debt. There were a number of clergymen officiated at this time, and a large number applied for the position of rector, either for themselves or for some of their friends. This was in marked contrast to the condition of the church in 1859, when, perhaps, twenty different clergymen were called, and all declined. In December, 1880, the Rev. Joseph E. Martin, of Illinois, assumed the rectorship. Mr. Martin's ministration was marked by his brilliant oratory and ritualistic manner of conducting the ser-

vices. The Easter services were very elaborate, and he introduced the observance of Whit-sunday as a Sunday-school festival. During the service of Easter Even of 1881 occurred a touching incident, which is thus narrated in one of the newspapers of that day:

“EASTER EVEN.

“The forty days of Lent were over,
 And we had come to Easter even,
 We sat with widely-opened doors,
 Through which came balmy airs from Heaven.
 We sat amid the Easter flowers,
 Which loving hands had placed around
 Our altar, chancel, font and choir;
 Sat listening to the white-robed priest,
 Our hearts all filled with sweet desire,
 When in our midst there stood a man†
 Who, years before, in manhood’s prime,
 Had with us prayed and Zion’s songs,
 And often sung at Easter time.
 But now his limbs were stiff and old,
 His sightless eyes had long been closed,
 A daughter’s hand his step must guide
 Along the old familiar aisle.
 In a distant village long he’d dwelt,
 Bereft of service held so dear,
 And now the only wish he felt
 Was once again to worship here
 In the dear old church where, years before,
 With wife and children kneeling near,
 He oft had knelt in prayer to God,
 With heart uplifted, prayer sincere.
 And as we saw the holy joy
 That lighted up his old, worn face,
 His sightless eyes upturned to Heaven,
 As he knelt in the old accustomed place,
 There seemed a holy calm to rest
 O’er priest and people, church and flowers,
 While sunbeams from the glowing West,
 Bathed all in crimson, golden showers.”

During the winter of this year Bishop Seymour, of the Diocese of Springfield, visited the parish, and, while here, ordained the Rev. Seymour Roosevelt, of

†Mr. Elijah Bemiss, one of the first vestrymen.

St. John's, Bristol. He was presented by the Rev. Dr. Wakefield, of Richmond. During this rectorship the musical services were well conducted. Most of the singers were volunteers. Mr. Alfred Smith was leader of the choir; Miss Belle Murphy and Charles H. Ball were organists; the Misses Nettie Garland and Jean Darby were the sopranos, and Miss Lizzie Rouse the alto. Mr. Martin resigned the rectorship in August, 1882, to accept a call to Peru, Ind.

On November 29th, 1883, Dr. William M. Pettis, the present rector, took charge of the church. His letter of acceptance will, perhaps, best show his character, and we will give it in full.

“NEWPORT, Ky., October 31st, 1883.

“To the Wardens and Vestry of St. John's Episcopal Church, Lafayette.

“MY DEAR BRETHREN.—Your official call to the rectorship of your parish was duly received. Thanks for the unanimity in which it was made, and the kind words in which it is expressed. Believing it to be God's will that I should do so, I accept the call, looking to Him for wisdom and strength to perform the duties of the charge.

“The forming of such a connection is no trivial matter. It is a union ordained of God, and to be made only in His sight, and in recognition of Him. There is only one other relation closer and more intimate—that of husband and wife, and to which relation this one of pastor and people is often compared.

“May we all realize this solemn connection in all its importance, and strive, by God's help, to discharge faithfully our respective duties in love and trust; and

to do so there must be mutual confidence, and aid, and forbearance. Do not expect perfection in your minister; remember he is human, fallible, of like material and mould as yourself—even as he must not expect to find you a colony of saints. But together we will try to do our best, and ask God's blessing upon us.

“May He grant us all His grace to know His will, and to have strength faithfully to fulfill the same, to His honor and glory and the benefit of souls.

“Yours affectionately in Jesus,

“WILLIAM M. PETTIS.”

In December, 1883, the church was gladdened and strengthened by the first visit of Bishop Knickerbacker. At this time a public reception for the Bishop was held in the Lahr House parlors, for the purpose of introducing him to the people of LaFayette. This reception was largely attended, not only by the church people, but also by the citizens of LaFayette generally. Soon after this the Bishop publicly instituted Dr. Pettis as rector of St. John's—a very impressive ceremony, of which no other instance is recorded in the history of this parish. Dr. Pettis' theory of carrying on a church is to set the people to work, and therefore there has been a complete reorganization of the parish, an account of which will be given under the head of “Ladies' Work.” In 1884 the old parsonage was remodeled, and turned into a Sunday-school room and Guild-house, at a cost of \$1,000. The music has received a great deal of attention from the present rector. At first we had the old choir, with one change—Miss Nettie Garland took the place of organist, which she still retains. At pres-

ent the choir consists of Mr. Fred Dorner, leader; Misses Jessie Levering and Georgie Stockton, sopranos; Miss Emma Cable, alto, and Dr. Washburn, bass. This choir has mastered some of the most difficult music, and have given a great variety of chants and anthems, requiring constant and diligent practice, and it is no disparagement to the choirs that have preceded it to say that sweeter and finer music has never been rendered in the church.

In accordance with the wish of Bishop Knickerbacker, Dr. Pettis has added the beautiful festival of Harvest Home to the festivals of the church. The observance of All Saints Day is also more marked, and the custom of speaking of those who have died during the year at this time, instead of at the Easter services, has been introduced. The first commemoration of All Saints Day was made memorable by the presence of Bishop Knickerbacker, and the services were of the most beautiful and touching character. During the rectorship of Dr. Pettis the members of Grace Church have abandoned their organization, and have again become members of St. John's. There has also been established the Fourth Parish School. It is for both girls and boys in the primary classes, and is taught by Miss Semple Pettis. The children receive not only mental culture, but are taught in churchly ways. They are brought to the week-day services, and are taught to work for and feel an interest in the church.

Thus have we sketched in a brief manner the work of those who have cared for the spiritual needs of the church for fifty years. Working with them has been a body of men who have cared for the

material wants. They are known as the vestry. Their organization has never ceased. Whether the pulpit was filled or vacant, their work has gone on. They have built, in these fifty years, two church buildings, and one large dwelling-house. They have settled questions of law, of boundaries, of street improvements, and many other questions that arise from the care of property. They have carried on the church. They have worked faithfully, not only without pay, but often to the neglect of their own business. Among their members have been statesmen, judges, editors, lawyers and physicians, but the majority of them have been prominent business men. Their work and their names should be gratefully remembered. St. John's has built no costly edifice to adorn the city, but from the founding of the church until a few months since, when a handsome sum was sent to the relief of the churches destroyed at Charleston, she has shared her means with other churches. But now her own walls are desolate, her own needs pressing, and the vestry are considering plans for remodeling the church building—plans which it is hoped and expected will be put in execution in the coming spring. The history of this work of the church we will leave for the historian of St. John's centennial.

THE SUNDAY SCHOOL.

The Sunday-school was the first thing established after the organization of the church. Since then its work has never ceased. The rectors of the church have been the superintendents *ex officio*. The assistant superintendents, have been Mr. Joseph Yundt, Sr., T. A. Littledyke, I. L. Beach, Joseph Yundt, Jr., J. C. Doblebower, J. M. Ewing, Charles T. Mayo and James L. Yundt. Sometimes in the early days of its history there would be no teachers present but Mr. Johnson and Mr. Yundt, but afterwards Mrs. Johnson and her brother and sisters, Misses Hannah and Rebecca Wilstach, and, finally, almost every one connected with the church assisted in this work. At this time a Sunday-school library was begun. Some of the quaint old books belonging to it are still in existence. This library grew until, in the year 1876, it numbered one thousand volumes. Christmas was observed by trimming the church with evergreens, and having Christmas services in the church. There was no special Sunday-school celebration, although Parson Johnson often gave the children a treat of cake and candy on that day. The great children's festival of those days was on the 4th of July. This was of a religious and patriotic character combined. The reader of the Declaration of Independence was usually Mr. Ben Henkle. The orators were Hon. G. S. Orth, Dr. O. L. Clarke, Dr. Elizur Deming and Hon. H. L. Ellsworth. All of these, with the exception of the last named gentleman, were connected with St. John's Church. As these

celebrations have become obsolete, perhaps an extended description of one will be of interest. From the one of 1842 I take the following description of "the procession," which seemed be divided in two sections—one of the Sunday-schools, in which they took precedence according to their numbers, and the other the citizens' procession:

PROCESSION.

- 1st—FaFayette Hussars.
- 2nd—LaFayette Blues.
- 3rd—Lafayette Minor Blues.
- 4th—LaFayette and Dayton Brass Bands.
- 5th—Chaplain and President.
- 6th—Orator and Reader.
- 7th—Clergy.
- 8th—St. John's Sunday-school, with banner.
- 9th—First Presbyterian Sunday-School, with Banner.
- 10th—Second Presbyterian Sunday-school, with banner.
- 11th—Methodist Sunday-school, with banner.
- 12th—Baptist Sunday-school, with banner.
- 13th—Citizens generally.

The Hussars, Blues, Minor Blues, and the Lafayette Band escorted the children to the edge of Stockton's Grove, where the companies then right and left obliqued, and formed lines, through which the procession passed, after which the companies counter-marched, and returned to town under the marshal's care to prepare for the citizens' procession, which was thus composed:

- 1st—LaFayette Hussars.
- 2nd—LaFayette Blues.
- 3rd—LaFayette Minor Blues.
- 4th—Independent Light Companies of County.
- 5th—Committee of Arrangements.
- 6th—LaFayette and Dayton Brass Bands.
- 7th—Presidents and Vice-Presidents.
- 8th—Orator, Chaplain and Reader.
- 9th—National Flag.

10th—26 Young Ladies, representing the different States of the Union.

11th—Choir.

12th—Revolutionary Soldiers in carriages.

13th—Soldiers of the Late War on foot.

14th—Clergy.

15th—Members of the Bar.

16th—Ladies in carriages.

17th—Laborers on State Works.

18th—Citizens and Strangers.

EXERCISES.

The exercises were also in two distinct parts. That of the children was opened by prayer by the Chaplain, Rev. A. Johnson, the Declaration was read by B. Henkle; the oration delivered by Dr. E. Deming. These exercises were interspersed by music by the band. In 1839 the programme was a little different. At that time the Rev. S. G. Miner delivered an address on the "Idol Worship of the Hindoos," and there was also an address by Dr. Baldwin, of Wabash College, on "The Influence of Sunday-schools." In both cases these exercises were followed by an abundant Fourth of July dinner, after which the children were given candy, cakes and raisins. A writer of these times says: "It was the children's jubilee, and many a young heart beat quick with enthusiasm at the recital of deeds of heroism by which our national independence was achieved."

The other programme was similar, but with different actors. Rev. S. R. Johnson was chaplain. The Declaration was read by J. McDonald, and G. S. Orth delivered the oration. At the dinner there were toasts, interspersed with music. I have no record of the toasts of 1842, but those of 1837 have been pre-

served, and are perhaps as good specimens of the "Spread Eagle" style of oratory as can be found. They are as follows:

"REGULAR TOASTS.

"1st—The event we celebrate—a proud epoch in our nation's history. While thousands are assembled around the tables in commemoration of the event, may they look to the 4th of July, '76, for a true guide to glory, and the welfare of our country. Two guns. Three cheers.

"6th—General Washington—a patriot, a statesman, and the Father of his Country. His name will be cherished by every lover of liberty, and handed down from generation to generation, until the arch-angel shall place one foot upon the sea, the other on the land, and proclaim that time shall be no more. Drank in silence.

"General LaFayette—a philanthropist, a soldier, and Washington's companion and counselor in the struggle for the privileges we now enjoy. Peace to his ashes. Drank in silence.

"8th—Indiana, a shining monument of our union. Engaged in a system of internal improvements that will increase the wealth of the State, her march is onward, while wisdom is characteristic in her legislative councils. Two guns. Six cheers.

"12th—The Constitution of the United States—may it be preserved from the unhallowed touch of the aspiring politician, and be held in its purity to a gazing world as a true principle of government. Four guns. Six cheers.

"13th—The American Fair. A DIAMOND FACE upon a body of PEARL. The PARAGON of beauty. An emblem of purity. A splendid specimen of the founders art. Four guns. Six cheers."

"VOLUNTEER TOASTS.

"The President of the United States, the Star of the East—may its brilliant rays illuminate, by its accidental qualities, every cloud that interferes or obstructs the onward march of internal improvements; then will the whole people as one man exclaim: 'We will try him again.'

"Our Star Spangled Banner, a blazing ensign, hung up before the face of high heaven in all the four quarters of the globe. Its motto: 'Where liberty dwells there is my country.' Before it thrones tremble and monarchs nod.

"Give freedom of conscience, give freedom of action, and the freedom of the press—it is the sentiment of the wise, noble and brave. These are the sentiments that make men wise, noble, brave, and independent "

As we have seen, St. John's Sunday-school was the largest in the town at this time, and on the 4th of July headed the procession of Sunday-school scholars, with a banner which Parson Johnson presented, and which is still in existence. The children of each school had different colored badges. That of St. John's was printed from a copper-plate, which was purchased by the rector, and is now in possession of the Sunday-school.

As time went on, these 4th of July celebrations became obsolete, and, as we have seen in the church history, Mr. Russ introduced the Christmas tree festival, and Dr. Carver the Easter festival. Between the years 1879 and 1880, while the church was without a rector, the Sunday-school was unusually active, and its services, in a manner, took the place of the church services. The superintendent and teachers conducted the funeral service of an infant child of the church, and during the Lenten season of 1880 the teachers formed a Lenten Society, which met at the different houses for consultation and work. The names of the members were: Mrs. J. M. Ewing, Mrs. Joseph Yundt, Miss Emma Yundt, Mrs. Russ, Mrs. M. J. Noble, Miss Brockenbrough, and Mrs. J. C. Harvey.

At these meetings they made eighteen articles for the next Christmas tree, and two dresses for poor children. Fifteen articles of clothing were collected and distributed among the poor, and a committee appointed to receive all clothing that should be donated in the future. The coming Easter festival was planned, and successfully carried out, as the following account will show, which I take from one of the newspapers of the day:

“EASTER FESTIVAL.

“The Sunday-school festival of St. John’s Church on Easter Sunday evening was one of the most delightful ever held in this city. The church, under the skillful hands of Mrs. Russ, Mrs. Winter, Mrs. Vaughn, Mrs. Harvey, Mrs. Ewing and Miss Yundt, had been tastefully decorated in evergreens and flowers, while around the chancel stood superb floral emblems, memorials of loved ones to the cherished

dead. The exercises consisted of the Sunday-school services, and singing of carols by the children, assisted by the choir. Mr. James Yundt, superintendent, then read an address suitable to the occasion, prepared by one of the teachers. The address was as follows:

“DEAR FRIENDS AND CHILDREN—We have met once more on this happy Easter Day to celebrate what is to us the most joyful of all anniversaries in our church year—that of the resurrection of our blessed Lord. This anniversary has been celebrated in the church for centuries, dating as far back as the time of the Apostles. And not only have ages past observed this “Queen of Feasts,” as it is called, but it is pleasant for us to know that all over our own land, and in lands beyond the sea, teachers and scholars are now joining with us in the same happy and joyous celebration. The emblems that have been used are various, but all have the same meaning, all point to the bright hereafter—the flower, whose seed must first be buried in the earth ere it burst forth in beauty; the egg, which tells us of the strong-winged bird that soon shall burst its bonds and soar aloft to the blue vaults of heaven; the chrysalis, which we know is only the shell in which is held the bright and beautiful butterfly, folding its wings, in darkness awaiting God’s summons. It is not necessary to dwell upon the *doctrine* of the resurrection—we will only reflect upon the blessed *fact* that on this day our Lord rose from the dead, and the great consolation and hope it brings to us, that “WE TOO SHALL RISE.”

It has been a beautiful and appropriate custom in this church for many years to recall on Easter the

names of those who have gone from us in the course of the year. In the year just past our list began in May. We all remember the two loving little sisters whose presence so often gladdened our infant class, and who so soon were taken from us, to walk in the garden of our God. Although it was very sad to see those two coffins borne into our church for the last sad rites, yet we felt that God knew best, and that as "they were lovely in their lives, in death they were not divided." In memory of these dear little ones, we have brought to the church a floral memorial of Jessie and Florence Andress.

Then death came to one who had been with us all of his short life, who was a regular attendant upon our services, and whose kind and gentle manners and great suffering had endeared him to all who knew him. In remembrance of Freddie Henning, we have brought to our altar God's fresh flowers.

As the year advanced once more death came—in a moment, with no warning—and took from the mother her stay, her well-beloved son, from sister and brother a kind brother, and from the Sunday-school a faithful scholar. As a memorial of the life and services of Irwin Kuntz, we bring our flowers here.

Following on, in the course of the year, death entered another household, and took from it its joy and light the wife and mother, from the church a member kind and generous, and, as a fitting emblem of the life of Mrs. Lou Hoes, we bring to-day our floral memorial to God's house.

Then the summons came to one who, though he had grown to years of maturity, was still in the flush and bloom of youth; one who attended our Sunday-

school as a scholar, and for a year was with us as a teacher. Death called him in a far-distant land,* and his body was borne across the ocean to receive the last prayers of the church of his infancy, and though years have intervened since he was with us, we have not forgotten him, but have placed near our altar another floral memorial to the memory of Eugene Ball.

Then, last of all ('twas only yesterday), death called another of our little ones—a bright, capable and useful little girl, a faithful scholar of our school.

And while her grave is fresh and green, as is her memory in our hearts, we bring our flowers here for Lottie Plant.

These services to us are pleasant and consoling. When we lay our friends away in the warm, fresh earth, from which are springing the beautiful, fragrant flowers, it is not with the feelings of those “who sorrow without hope,” but with a knowledge and hope of a joyful resurrection from the grave, feeling sure that—

“The soul of origin divine,
God’s glorious image, freed from death,
In Heaven’s eternal sphere shall shine,
A star of day.”

Easter offerings were then presented, and the following poem, written for the occasion by Mr. J. M. Ewing, was read by him:

*He was United States Consul at Pesth, and died suddenly in Vienna.

“HAIL! TO THE EASTER DAY.

“Hail! all hail! to the Easter Day,
 When angels rolled the stone away,
 And Christ came forth from ’mongst the dead
 To reign as our exalted head.
 Death is o’ercome, the grave despoiled,
 The powers of darkness have been foiled;
 He’s risen—now let the news be borne
 Upon the glorious Easter morn.

“Vain is the seal that guards the spot
 The Roman soldiers watched for naught,
 The powers of earth and hell combine
 In vain to thwart the great design.
 Just as the tints of morning bright
 Judea’s hill tops touched with light,
 Ere loved ones could their tribute pay,
 He ’rose upon the Easter Day.

“Through all the world the tidings bear,
 His resurrection’s power declare
 That as we all in Adam die,
 Since Jesus has gone up on high,
 We, too, like him shall burst the tomb,
 And quit the grave with all its gloom,
 Foreshadowing all in joyful lay
 Upon this festal Easter Day.

“Up to God’s house we come to-night,
 Before the shrine our vows to plight,
 To celebrate with one accord
 The triumphs of our risen Lord.
 Free offerings in our hands we bring,
 And joyful Easter songs we sing;
 We hear His word and praise and pray,
 Upon our happy Easter Day.

“The fairest flowerets we bring,
 Fit emblems of the opening spring;
 The lily with the rose combines,
 While round the graceful ivy twines.

The hyacinth, begonia, pink,
That in the morn the dewdrops drink,
And fragrant violets scent the way
On this our beauteous Easter Day.

“ All in their tinted glories shine,
To illustrate the bright design
Of bodies mouldering in decay,
Then bursting forth in spring’s glad day.
Sown in weakness, raised in power,
We’ll patient wait ’til time’s last hour,
When we shall rise in full display,
Like flowers upon this Easter Day.

“ And here upon our chancel stand
Memorials formed by skillful hand,
Love’s tributes to the cherished dead
Who slumber in their narrow bed.
They, too, at the last day shall rise,
And seek their home beyond the skies
In Paradise, in bright array
As flowers that bloom on Easter Day.

“ Then hail! to the joyous Easter Day
Our gladsome homage here we pay;
And raise our voice and sing God’s praise,
Who, wondrous in His works and ways,
Did send His Son for us to die,
That we with him should reign on high;
Anointed kings and priests for aye,
Hail! hail! this sacred Easter Day!”

The instruction given in the Sunday-school has been almost entirely from catechisms. Various Sunday-school papers have been taken at different times, but only one is taken at present—*The Shepherd’s Arms*, a weekly paper, for the infant class. St. John’s has never had a mission Sunday-school, but always among its members might be found many children

from among the neglected classes of society. At one time Mrs. Julie Reynolds gathered up a large class of this kind, which for several years she taught, visited in their homes, supplied their daily wants, and on Christmas was a veritable Santa Claus to them. Among the teachers whose names have come to us are, first, those of the infant class—Mrs. J. T. Merrill, who for several years taught this class, it finally numbering seventy-five. She was succeeded by Miss Nettie Garland, who was equally successful, and lastly, Mrs. Margaret Earheart, who is at present the teacher of what is still by far the largest class of the school. Among the other teachers were Mrs. Hannah Howe, who also for many years had charge of the Christmas tree. Miss Brockenbrough, Mrs. Russ, Mrs. Joseph Yundt, Mrs. J. C. Harvey, Mrs. I. L. Beach, Mr. J. B. Falley, Mrs. George Stockton, Miss Dane Brawley, Miss Mary McFarland, Mrs. Sue B. Rose, Mrs. M. J. Noble, Mr. John Rose, Mrs. B. W. Langdon, Mr. Moyer, Mr. and Mrs. J. M. Ewing, Miss Nellie Schilling, Miss Lily Garland, Mr. Charles Mayo, Miss Alice Mayo, Miss Eva McCormic, Miss Etta Fultz, Mrs. Robert Morey and daughters, Miss Sabine, Miss Riley, Miss Anna Bayle, Miss Julia Fry, Mr. James L. Yundt, and many others. The librarians were Mr. B. F. Bruff, who served for many years, Dr. J. W. Fahnestock and Mr. Edward Carver. The Sunday-school has always been self-supporting. The first Sunday in every month the offering is devoted to the orphanage which Bishop Knickerbacker is trying to found. The infant class give all their money for this purpose, and it is a beautiful and touching sight, upon his visits here, to see

them present their gifts, reciting, as they do so, some appropriate verse or text. This year the Sunday-school is organized as follows: Superintendent, Dr. William Pettis; assistant superintendent, Mr. J. L. Yundt; treasurer, Miss Brockenbrough; teacher of Bible class, Dr. Pettis; teacher of infant class, Mrs. Margaret Earheart; other teachers, Mrs. Joseph Yundt, Mrs. William Pettis, Mrs. F. Patt, Mrs. J. C. Harvey, Mr. John R. Semphill, Misses Grace Taylor, Mildred Adams, Gertrude Crary and Lily Garland. The scholars number 105. A short time ago the Sunday-school was presented with a beautiful new organ by Mr. George N. Stockton. Under the efficient and watchful care of the treasurer, there is a very comfortable sum in the Sunday-school treasury.

LADIES' WORK.

From the founding of the church to the present day the ladies of St. John's have been very active in church work. Our first rector was fortunate in having for his wife a lady in every way worthy of him (there could be no higher praise than this), and she began the ladies' work in the church. The teachers in the Sunday-school have been almost exclusively ladies, and they have also attended to the details of the benevolent work of the church. From the time when Mrs. Berilla Smith went among the people trying to induce them to come to church and Sunday-school, distributing the religious books then in vogue—Doddridge's *Rise and Progress in Religion* in

the Human Soul; Lyman Beecher's 'Theology, and McIlvaine's Evidences of Christianity—to the the present time the ladies have shown great interest in adding members to the church. The decorations of the church have also been largely their work. This involves a great amount of labor, as at present three times a year—on Christmas, Easter and the Harvest Home festival—the church is profusely decorated. They have also taken an active part in adding to the financial resources of the church. In the files of the early newspapers of LaFayette will be found many notices of the sales of their work. Mrs. Johnson and Mrs. Mary E. Wells started the first Ladies' Sewing Society. The first fair was held in Bainbridge's store-room, on the corner of Main and Fourth streets. There was a great deal of plain work sold, and also finely-embroidered silk aprons and infants' cloaks, which sold for five dollars each. The refreshments were placed on the counters, and each one helped himself, paying for what he ate. There was no ice in the town at that time, therefore no ice cream, but the dessert was peaches and cream. All denominations contributed and assisted. At this first fair one good Presbyterian lady sent a gallon of her richest cream. It was quite successful, making \$200, which was turned into the treasury, as shown by the first report of the treasurer, March 27th, 1839. This money was used in paying \$160 for the bell, which was the first, and for many years the *only*, church bell in town—the same one now in use. Around this bell has clustered two legends (the only ones found in the church history). One was, that it once hung in a Spanish Convent, and had been sent over to New York for sale, when

Dr. Johnson purchased it. The other, that upon it was cast the name of one of the early vestrymen of the church. Several persons had seen some sort of inscription upon it, and curiosity was aroused. A competent, reliable man was sent to the tower to copy the inscription, when it was found to be: "A Fulton, Pittsburg," in three different places. The Ladies' Society also paid for the shutters on the old church and the matting for the floor. Mrs. Johnson was president of the society, and among the ladies prominent at this time in the work were Mrs. Mary E. Wells, Mrs. John Curtis and Mrs. Dr. Fairman, who was the poetess of the town, but nevertheless a most efficient worker. Mrs. Johnson had supervision of the work, and all was examined by her before the sales. Mrs. Dr. Wilstach, we believe, was the next president of the society. She was aided by Mrs. Hannah Howe, Mrs. D. T. Yeakel, Mrs. Thomas Wood, and other ladies of the church. The society met at the different houses. The ladies took their work and stayed to tea. Often there would be forty at the tea-table. The gentlemen came after tea, and spent the evening, and these meetings were considered great events in the social world. The hostess of these teas was limited by law to very simple refreshments, but some of the hospitable souls of those days would sometimes break the law and serve an elegant supper. During Mr. Russ' rectorate Mrs. D. T. Yeakle was president and Mrs. Russ secretary. The gentlemen were honorary members of the society at this time. The only privilege that they enjoyed was that of paying one dollar a year for membership. The fairs were held in Spencer & Taylor's Hall, and were very successful. Some time

after this the Ladies' Society was officered by a committee, called the Industrial Committee. Upon the records of the secretary of the church I find this mention of them, June 6th, 1872:

"*Resolved*, That the vestry of St. John's Church feel a full sense of the value of the untiring and successful exertions of the ladies of the Industrial Committee, and others who may have co-operated with them, in relieving the pecuniary embarrassments that had fallen upon the parish, and that the rector, wardens and vestrymen of St. John's do hereby make hearty acknowledgment for the noble and timely efforts of the ladies in this good work.

"*Resolved*, That the above resolutions be spread upon the minutes of the vestry, and the secretary be instructed to present an official copy of these proceedings to Mesdames D. A. Collins, George West, D. T. Yeakel and John S. Pettit, the Industrial Committee."

This committee originated new methods of carrying on the work. Besides holding fairs, they gave a series of entertainments, that were, perhaps never excelled in beauty and variety, among them a Dickens' Party, held at the residence of Mrs. Judge Ball; an evening of recitation by Miss Bertha Reynolds, at the same place; an operatta—*Auld Robin Gray*—followed by most exquisitely beautiful tableaux, at the house of Mrs. George West. This entertainment was repeated at the house of Mrs. Margaret Earheart—a pantomime, *The Mistletoe Bough*, which was given at Yeakel's Hall. There were also entertainments given at the Opera House—one of Mrs. Jarley's Wax Works, with tableaux, gotten up by Mr. J. M. Ewing, that were really works of art; also a Mother Goose

entertainment, which was very beautiful. In 1878 the ladies published a cook book, that was, as its name indicates, "The Cook's Delight." This work has had a large sale, and is still selling. It was gotten up by a committee, consisting of Mrs. Gordon Ball, Mrs. D. A. Collins, Mrs. J. B. Earheart, Mrs. J. M. Ewing and Mrs. George West. In 1879 a large fair was held for three days in Blue Ribbon Hall, at which a newspaper was issued, gotten up by Mrs. J. C. Harvey and Miss A. C. Riley. This paper not only thoroughly advertised the fair, but added thirty-five dollars to the treasury. At this time the society was known as St. John's Ladies' Guild, which name it has ever since retained. Its officers were, in 1879: Miss A. C. Riley, president; Mrs. A. O. Behm, vice-president; Miss L. Brockenbrough, secretary; Miss Emma Yundt, treasurer; Mrs. T. A. Stuart, directress of fancy work; Mrs. P. Lacy and Mrs. C. G. Ball, directresses of plain work.

After the death of Dr. Johnson, some of his old parishioners among the ladies felt a great desire to place in the church a memorial window for him. Mrs. M. E. Wells, we believe, originated the plan, and she, by her work and the interest on her money, accumulated \$300 for that purpose. But at that time the church was in great need of funds, and she generously gave up her cherished plan, and gave the money to the general fund.

In October of 1879 a committee of ladies, consisting of Mesdames Collins, Harvey, Stockton, Ball and Miss Brockenbrough, canvassed the parish for subscriptions and collections, and in 1880 a committee, consisting of Mrs. Joseph Yundt, Mrs. J. C. Harvey, Mrs. Russ, Mrs. J. B. Earheart and Miss A. C. Riley,

again canvassed the parish for funds to reopen the church. These committees were both successful, and received a vote of thanks from the vestry for their labor.

We were unable to find a full and accurate account of the result of all these labors, but from the books of the treasurer of the church we gleaned the following items:

August 20th, 1860, Ladies' Sewing Society, \$800.

In 1875 the Ladies' Aid Society gave \$358.30.

St. John's Guild gave \$74.33.

In 1884 the Ladies' Guild gave \$774 to the treasury, and paid for shades, matting, part of the floor, etc., enough to bring their donation up to \$1,000.

The convention records show that in 1866 the Ladies' Aid Society gave to the church \$1,000.

This year the work has been for funds to remodel the church, and for this purpose they now have in the treasury \$232.

The work of the ladies is sold at annual fairs, which take place just before Christmas and Easter, in the Guild-House, and also at the Guild meetings throughout the year. They have gained a high reputation for the beauty and finish of their work, and have received orders from Montana, Minnesota and many other States. Their work has also been bought at Christmas and sent away—in one instance across the ocean to Paris.

The following is a list of the officers and members of the Ladies' Guild in 1887:

President—Mrs. D. A. Collins.

Vice-President—Mrs. Lucy Tucker.

Secretary—Miss L. Brockenbrough.

Treasurer—Mrs. D. T. Yeakel.

Members—Mrs. W. H. Adams, Mrs. C. G. Ball, Mrs. G. F. Crary, Mrs. Mary Curtis, Mrs. M. E. Earheart, Mrs. E. A. Ellsworth, Mrs. G. N. Foresman, Mrs. William Garland, Mrs. J. P. Kyle, Mrs. A. Levering, Mrs. J. Y. Markle, Mrs. H. W. Moore, Mrs. J. K. Pattison, Mrs. J. G. Sample, Mrs. T. A. Stuart, Mrs. Ralph Thompson, Mrs. H. W. Vinnedge, Mrs. George E. West, Mrs. Mary Winter, Mrs. Mary Wood and Mrs. Joseph Yundt.

Committee on Fancy Work—Mrs. T. A. Stuart, Mrs. H. W. Moore and Miss Brockenbrough.

Committee on Plain Work—Mrs. G. N. Foresman, Mrs. C. G. Ball, Mrs. J. Y. Markle and Mrs. William Garland.

For the past year the ladies have also carried on a Woman's Industrial Exchange, for the purpose of furnishing a place where articles can be sold for the helping of women. It was started from a conversation held by Dr. Pettis with Mr. E. A. Ellsworth. Mr. Ellsworth was a valuable worker in founding this institution. He draughted the forms, and got up the general books in which to keep the accounts, and for the first six months devoted his time to getting it in running order for the ladies. Since then it has been carried on by ladies exclusively. In this, their first year, the sales have amounted to more than \$700. The officers have done most of the work, and are as follows: Mrs. D. T. Yeakel, president; Mrs. W. M. Pettis, vice president; Mrs. J. B. Earheart, secretary and treasurer.

THE YOUNG LADIES' GUILD.

This Guild was organized the 6th of January, 1885, with sixteen active members. It was under the supervision of Mrs. George B. Williams, who was elected president. Mrs. C. B. Robertson acted as secretary and treasurer for the first year. It was the original idea to have none but unmarried members, with the exception of two or three officers, but as young ladies will not all remain single, they were obliged to add a few madames to the list, as some of the members changed their names. The Guild now numbers twenty-one. The initiation fee is twenty-five cents. There are twenty-four honorary members, who pay what they choose, from twenty-five cents to a dollar, for initiation fee. Quite a novel feature of the first year's work was a handsome silk quilt and sofa pillow, which was made and presented to the rector's wife. Each member collected what she could from her friends to pay for the work and share in the giving, until the handsome sum of \$91.92 was realized. The bazaar of 1885 brought nearly \$100, that of 1886 \$150, from the table of fancy articles. For the last year Mrs. George N. Stockton has been president, and Miss Jessie Levering secretary and treasurer. This Guild has started a fund for the purchase of a new organ, and have ten dollars for that purpose, and also have \$150 in bank to be used for the contemplated repairs of the church.

Active Members—Sallie Sample, Georgie Stockton, Gertrude Crary, Jessie Jones, May Collins, Mary Beach, Sample Pettis, Nettie Garland, Lily Garland,

Lilian Taylor, Grace Taylor, Mrs. Eugene Brown, Mrs. George B. Williams, Mrs. Albert Stahl, Mary Jones, Ada Rochester, Mildred Adams, Mabel Levering and Celia Telford.

Honorary Members—Messrs. Charles Andrew, Will C. Stuart, C. C. F. Bent, C. B. Phelps, Joe Wilson, Mort Levering, Frank Spencer, Mrs. Mary C. Wetherell, Mr. Frank Jenners, Mr. A. B. Braden, Mr. B. Rounsaville, Mr. William Beach, Mr. C. R. Collins, Dr. R. B. Wetherell, Mr. C. A. Spencer, Dr. Joel M. Ingersoll, Messrs. J. B. Sherwood, Ira G. Howe, Henry Vinton, Charles Vinton, Robert McMullen, Frank Cary, Robert Hatcher and William Taylor.

ST. JOHN'S INDUSTRIAL SCHOOL.

This institutton, called also St. John's Children's Guild, was organized February 16th, 1884, by Mrs. William M. Pettis. Her assistant teachers are and have been Miss Anna Jenners and Mrs. J. C. Harvey. At the first meeting there were twenty-one children present, and they began with one dollar and ninety-one cents in money. Since then 176 children have been enrolled. They vary in age from those just beginning to learn to sew up to those of sixteen and eighteen years of age. The object of this school is two-fold—to teach the children habits of industry and economy, and to add to the funds of the church. Many of the children have mothers who have no time to teach them, and quite a number of the older scholars have been so well taught that they have been employed by a lady who has many orders for fine

needlework, and they have thus, by their work, been enabled to assist in their own maintenance. The pupils are from all classes of society and from all churches, and all are cordially welcomed. The school has received many handsome presents, both of material for work and of money, the largest donation being that of \$50 from Mrs. Mary Wetherell. The children are furnished all the material needed, and they give their time and work in return for the instruction given. In 1884 they gave to the church treasury \$171; to diocesan missions, \$5; to the orphanage, \$5. In 1885, to the church, \$55; Sunday-school, \$3.80; coal for poor, \$1.50. This year the children also made a quilt and sent it to the Church Hospital at Richmond. In 1886 they gave for missions, \$5; to send an organ to Attica Church, \$5; articles for church, including the bulletin board, \$7.25; for Charleston sufferers, \$5; for putting floor in Guild House, \$34.55. They also sent away two boxes of their work, to be sold for the benefit of a mission church in Florida and Montana. This year their funds will be devoted to the building fund of the church. On Christmas of each year they have sent to Bishop Knickerbacker and his wife a Christmas present of their work. In 1884, accompanying their present, was the following Christmas greeting, written by one of their teachers:

“ A CHRISTMAS GREETING.

“Upon this happy Christmas Day,
 In which the world rejoices,
 This day so filled with carols sweet
 From children's happy voices;
 The day when all the friends abroad
 The kindly hearts remember,
 When hearth-stone lights shine clear and bright,
 To glorify December.

In memory of that greatest gift,
That e'er to man was brought,
We send to you, with kindest love,
These gifts our hands have wrought.
The children of St. John's are we,
And, with a long and hearty cheer,
We wish to you and all your house
A Happy Christmas and a glad New Year."

SPECIAL GIFTS TO THE CHURCH.

Around the altar of St. John's cluster many sweet and precious memories. The altar itself was the gift of Mrs. Mary Curtis, in memory of her only child, Mrs. Mattie Curtis Frey, who, in the flush of her young wifehood, passed away. She was a sweet and lovely child, and gave to the church that most valuable of all gifts—"a beautiful life the church to adorn."

Upon the altar is a handsome memorial cross in memory of our first rector, the gift of the congregation. The funds for this were collected by Mrs. Judge Pettit, for many years a member of the church.

The handsome eagle lectern was given by Miss Jessie Levering, who earned the money (\$95) for it by making the finely hammered-brass panels of the altar, and in other ways of work.

The pulpit was the gift of the Young Ladies' Guild, and cost \$35.

The bronze vases and the Bible were formerly used in Grace Church, and were gifts from Mrs. Ann Benbridge, an old member of St. John's and Grace, who will long be remembered as one who, in an eminent degree, possessed that charity that thinketh and speaketh no evil—a blessed and precious legacy.

Upon the altar book is this inscription: "In the glory of God, and in memory of mother"—a memorial to a Christian mother.

The handsome communion service was the gift of Rev. Anthony Ten-Broek. Mrs. J. J. Reynolds gave a communion service of great beauty for the use of the sick, which is thus inscribed: "A thank offering, for the preservation, during the war, of General Joseph J. Reynolds by his wife."

An additional communion cup was given by Mrs. Judge Ball, in memory of her only daughter, Cornelia:

"She, the fair maiden, who, at close of day,
Mortality's worn garments cast aside,
And, in the holy hush of Sabbath eve,
Went through the valley with her angel guide."

Mrs. Sue B. Rose also presented to the church another communion cup, in memory of her husband, Colonel George S. Rose, for many years a vestryman in the church.

The hangings for the altar are the gift and the work of the ladies of the church. The purple set was given by Mrs. Abram Levering, and the beautiful needle work upon it was her own work. She also gave the material for the white altar cloth. The exquisite needle work upon this was the work of Miss Lida Brockenbrough. The designing of these was done by Dr. Pettis, who has taken great interest in this work.

The handsome white ante pendium, both work and material, were the gift of Miss Annie Ellsworth, and are equally as beautiful in design and work as the altar cloth.

The handsome book marks are the gift and work of Miss Jessie Levering.

The ladies of the Guild contributed the green set of altar cloths, both work and material.

ABSENT ONES.

Besides the work of those who remain with St. John's, she can justly claim that in nearly every State can be found persons working for the church who first learned the way within her walls. It has been impossible to gather up a record of their names, even, but a few have been gleaned here and there. St. John's has educated, wholly or in part, four clergymen: Rev. William Stoy, rector of St. Paul's Church, San Rafael, Cal.; Rev. Samuel R. Yundt, Missionary at Chippewa Falls; Rev. John S. Rose, who for seven years has been rector of a church at Springfield, Ohio, and Rev. Thomas Bannard.

Three clergymen's wives have also been trained by her: Mrs. Mary Turpie, wife of Rev. Mr. Phelps, of Tecumseh, Mich.; Mrs. Mary Yundt Ten-Broek, wife of Rev. William Ten-Broek, at LaCrosse, Wis.; Miss Harriet Miles Charlott, wife of Rev. Mr. Charlott.

OF FAMILIES.

THE YUNDT FAMILY.

Joseph Yundt, Jr., and Miss Hattie Oglesby, of Kansas City, working in the church there; Mrs. Emma Bowman, who, with her husband and his family, are holding lay services in the church and carrying on the Sunday-school at Messilla, New Mexico.

THE TIMMONS FAMILY.

Mrs. Minerva Tarbox, at St. Paul, Minn.; Mrs. Lizzie Clark, teacher in Sunday-school in Trinity Church, Toledo; Mrs. Drusilla Pritchard, working in the same church.

THE WEBB FAMILY.

Judge Phelps and son, vestrymen at Christ Church, Burlington, Iowa; Mrs. Ada Winton Scott, who, with her husband, had charge of the music in Christ Church for many years; Mrs. Louise Hall, working in the same church; Mrs. Kate West and family, in Epiphany Church at Chicago, Ill.; Mrs. Sarah Ford and family, at Trinity Brooklyn, N. Y.

THE TAYLOR FAMILY.

Mrs. Sue B. Rose and daughter, at Springfield, Ohio, assisting the Rev. John T. Rose.

Mr. William Keller and family, at St. Mark's Minneapolis, Minn.; Mrs. Mary Childs, who, with her mother, the late Mrs. E. T. McFarland, aided greatly in establishing the church at Helena, Montana; Mrs. Childs is teacher of the infant class and active in the ladies' work of the church; Rev. W. A. Johnson, at Middletown, Conn.; Mrs. Julie Reynolds and her two daughters, working for the church at Burlington, N. J.; another daughter is connected with a church in New York City; Mrs. Annie Morse in Chicago; Mrs. Robert Morey and family, in Chicago; Mr. Clarence Goodwin and family, in Boston, Mass.; Mrs. Miner, in Louisville, Ky.; Mrs. Cornelia Thompson and family, in San Francisco; Madame Gomes, in Washington City; Madame Albertini, in Paris, France; Miss Emily Upfold, librarian and secretary of the Diocese, Indianapolis, Ind.

In the compiling of this history it was necessary to write to some of these absent ones, and in closing we will give some extracts from their letters:

“San Rafael, Nov. 25th, 1886.

“Few things could be of greater interest to me than the subject and occasion of your letter—St. John’s Church and all its sacred traditions and memories. Dear me, it will be fifty years in 1887 since it was first organized as a parish. I was only a very little boy, but my remembrance goes back to 1837, when Dr. Roosevelt Johnson came and laid the foundation of St. John’s Parish. Dear, saintly image in black gown, and bands, and spectacles, holding his first services, which I remember so well in the Old School Presbyterian Church, in the south part of the town.

“WILLIAM H. STOY.”

“Burlington, N. J., Oct. 11th, 1886.

“I have never lost interest in dear old St. John’s Church in LaFayette. There has been a wish, a strong hope near my heart, that it might live and grow. A shining lustre crowns the name of Rev. Samuel R. Johnson, its founder, who devoted his life and best energies to the work, which lives after him, and also in hearts who love and venerate his memory. The coming celebration of the church’s first half century is most fitting and appropriate. I shall read its history with deep interest.

“JULIE E. REYNOLDS.”

Minneapolis, Sept. 6th, 1886.

“The compiling of a history of St. John’s, at its fiftieth anniversary, will be an excellent thing, and will be a valued and coveted memento by all friends and members of that parish. We are much pleased

with our new home, but miss old LaFayette faces sadly, especially the regular attendants of St. John's. We attend St. Mark's here, a fine church, with a pleasant rector, wife and people in general, but we would prefer to sit in St. John's and listen to Dr. Pettis. Wishing nothing but continued blessing and prosperity to attend St. John's and all her people, I remain

“*Very truly,*

“WILLIAM H. KELLER.”

“*Springfield, Ohio, Nov. 8th, 1886.*

“St. John's I love, ‘from turret to foundation stone.’ It has been the scene of the life of my whole family. Its walls have witnessed their baptisms, confirmations and burials. May she live long and prosper.

“SUE B. ROSE.”

St. John's was founded in love of the Master—named for the disciple whom Jesus loved. May we not hope that the love of God will abide with her always.



REGISTER.

Rt. Rev. Jackson Kemper, D. D., Missionary Bishop, 1835-1850.

Rt. Rev. George Upfold, D. D., L.L. D., First Bishop of Indiana, 1850-1872.

Rt. Rev. Joseph C. Talbot, Second Bishop of Indiana, 1872-1883.

Rt. Rev. David B. Knickerbacker, Third Bishop of Indiana, 1883-1887.

DELEGATES TO CONVENTION.

Madison, August 24, 25, 27, 1838.—Rev. S. R. Johnson, served as delegate. No lay delegate.

Indianapolis, June 1, 3, 1839.—Robert Jones, William M. Jenners.

LaFayette, July 10, 11, 12, 1840.—Robert Jones, William M. Jenners.

Indianapolis, May 28, 29, 31, 1841.—William M. Jenners, Andrew Ingram.

Vincennes, May 26, 27, 28, 30, 1842.—John Taylor, William M. Jenners.

Indianapolis, May 25, 26, 27, 1843.—William M. Jenners, Andrew Ingram.

Indianapolis, September 29, 30, October 2, 1843.—William M. Jenners, Joseph Yundt.

Richmond, June 7, 8, 10, 1844.—Andrew Ingram, Elizur, Deming.

Indianapolis, September 5, 6, 1844.—Robert Jones, George C. Lauman, William M. Jenners.

Terre Haute, October 3, 4, 6, 1845.—John Taylor, N. H. Stockwell, Andrew Ingram.

June 13, 1846.—Andrew Ingram, Robert Jones, John Taylor.

Delphi, July, 1847.—G. S. Orth, Robert Jones, Andrew Ingram.

LaFayette, June 1, 1848.—Robert Jones, Cyrus Ball, John Curtis.

Indianapolis, June 27, 1849.—Robert Jones, Joseph Yundt, Andrew Ingram.

1850.—Robert Jones, Andrew Ingram.

1851.—Andrew Ingram, Gustavus Scott, Thomas T. Benbridge.

Indianapolis, May 27, 1852.—Andrew Ingram, John Taylor, James G. Carnahan.

LaFayette, June 2, 3, 1853.—Andrew Ingram, John Taylor, J. J. Bingham.

New Albany, May 11, 12, 1854.—Andrew Ingram, Joseph Yundt, James G. Carnahan.

June 1855.—John Curtis, James G. Carnahan, Andrew Ingram.

Richmond, June 4, 1856.—Andrew Ingram, Joseph Yundt, George Gardner.

June, 1857.—Andrew Ingram, Joseph Yundt, George Gardner.

Indianapolis, June 2nd, 1858.—George Gardner, A. Ingram, Joseph Yundt.

Indianapolis, June, 1859.—Andrew Ingram, Joseph Yundt, George Gardner.

Indianapolis, June, 1860.—Andrew Ingram, Joseph Yundt, George Gardner.

Indianapolis, June 5th, 1861.—Andrew Ingram, Isaac L. Beach, Joseph Brown.

LaFayette, June, 1862.—Joseph Yundt, George Gardner, J. G. Carnahan.

Terre Haute, June 3rd, 1863.—Andrew Ingram, J. G. Carnahan, Joseph Brown.

Indianapolis, June, 1864.—Henry S. Mayo, Henry M. Carter, John G. Sample.

Richmond, June 6th, 1865.—J. B. Falley, J. G. Carnahan, T. H. Taylor.

Terre Haute, June, 1866.—I. L. Beach, John B. French, Joseph Yundt.

Indianapolis, June 3, 1867.—J. G. Carnahan, Joseph Yundt, H. S. Mayo.

Indianapolis, June 2nd, 1869.—Joseph Yundt, L. B. Stockton.

Indianapolis, June, 1870.—L. B. Stockton, George Winter.

Indianapolis, June, 1871.—L. B. Stockton.

Indianapolis, June, 1872.—L. B. Stockton, George Winter.

Indianapolis, June 4th, 1873.—L. B. Stockton, Thomas Wood, George Winter.

Indianapolis, June, 1874.—L. B. Stockton, George Winter, C. T. Mayo.

Indianapolis, June 2nd, 1875.—L. B. Stockton, C. T. Mayo, William Garland.

Indianapolis, June 6th, 1876.—L. B. Stockton, C. T. Mayo, J. C. Doblebower.

Indianapolis, June, 1877.—L. B. Stockton, C. T. Mayo, E. H. Andress.

Indianapolis, June, 1878.—L. B. Stockton, E. H. Andress, William Keller.

Evansville, June, 1880.—William Garland, William Keller, G. N. Stockton.

Indianapolis, June 6th, 1881.—William Garland, James Yundt, L. R. Thompson.

Indianapolis, June, 1882.—James Yundt, E. H. Address, William Keller.

Indianapolis, March, 1883.—William Garland, E. H. Address.

Indianapolis, June, 1884.—William Garland, William Keller, G. N. Foresman, G. N. Stockton.

Fort Wayne, June 2nd, 1885.—G. N. Foresman, A. G. Carnahan, Dr. R. Wetherell, T. A. Stuart.

Indianapolis, June, 1886.—I. L. Beach, A. G. Carnahan, Dr. R. B. Wetherell, Prof. A. W. Stahl.

RECTORS.

Rev. Samuel R. Johnson, 1837-1847.

Rev. T. B. Fairchild, June to October, 1847.

Rev. J. W. McCullough, 1847-1849.

Rev. A. M. Loutrel.

Rt. Rev. George Upfold, 1850-1851.

Rev. John C. Barton, 1851-1856.

Rev. W. P. Ray, 1856-1857.

Rev. Anthony Ten-Broek, 1857-1859.

Rev. L. W. Russ, 1860-1870.

Rev. T. G. Carver, 1870-1874.

Rev. W. H. Roberts, 1874-1879.

Rev. J. E. Martin, 1880-1882.

Rev. William Pettis, 1883-1887.

V E S T R Y.

1837.

Robert Jones, S. W.
Jasper Bradley, Treasurer.
John D. Smith.

Elizur Deming, J. W.
Wm. M. Jenners, Clerk.

1838.

Robert Jones, S. W.
Jasper Bradley, Treasurer.
Joseph Yundt.
L. S. Westgate,
Elijah Bemiss.

Elizur Deming, J. W.
Wm. M. Jenners, Clerk.
Benjamin Henkle.
Isaac Bladen.

Robert Jones, S. W.
Jasper Bradley, Treasurer.
Joseph Yundt.
Elijah Bemiss.
Richard Eagleston.

Robert Jones, S. W.
Joseph Yundt, Treasurer.
Wm. M. Jenners.
T. T. Benbridge.
Robert Ward.

Robert Jones, S. W.
Wm. M. Jenners, Clerk.
T. T. Benbridge.
Joseph Yundt.

Robert Jones, S. W.
Wm. M. Jenners, Clerk.
Isaac N. Bladen.
John Taylor.
Elijah Bemiss.

Robert Jones, S. W.
Wm. M. Jenners, Clerk.
Nathan A. Stockwell.
George C. Lauman.
John Kullmer.

Robert Jones, S. W.
Wm. M. Jenners, Clerk.
Elijah Bemiss.
John Taylor
Joseph Yundt.

Robert Jones, S. W.
Wm. M. Jenners, Clerk.
N. H. Stockwell.
Andrew Ingram.
John W. Roundey.

Robert Jones, S. W.
John W. Roundey, Clerk.
Cyrus Ball.
N. H. Stockwell.
Samuel Danforth.

1839.
Elizur Deming, J. W.
Wm. M. Jenners, Clerk.
Isaac Bladen.
Thomas T. Benbridge.

1840.
Elizur Deming, J. W.
Jasper Bradley, Clerk.
I. N. Bladen.
John Taylor.

1841.
Elizur Deming, J. W.
I. N. Bladen
John Taylor.
Elijah Bemiss.

1842.
Elizur Deming, J. W.
John C. Bansemer Col. & Treas
T. T. Benbridge.
Joseph Yundt.

1843.
Elizur Deming, J. W.
John C. Bansemer, Col. & Treas
T. T. Benbridge.
Jasper Bradley.
John Taylor.

1844.
Elizur Deming, J. W.
John C. Bansemer, Col. & Treas
Andrew Ingram.
John Kullmer.
Cyrus Ball.

1845.
John Taylor, J. W.
John C. Bansemer, Col. & Treas
Elizur Deming.
John Kullmer.

1846.
John Taylor, J. W. & Treas.
Joseph Yundt.
Andrew Ingram.
Wm. M. Jenners.

Robert Jones, S. W.
Joseph Yundt, Clerk.
Cyrus Ball.
John C. Bansemer.
Andrew Ingram.

Robert Jones, S. W.
Andrew Ingram, Clerk.
Cyrus Ball.
N. H. Stockwell.
James G. Carnahan.

Robert Jones, S. W.
Andrew Ingram, Clerk.
Cyrus Ball.
N. H. Stockwell.
J. G. Carnahan.

Robert Jones, S. W.
Andrew Ingram, Clerk.
T. T. Benbridge.
Elijah Bemiss.
Joseph J. Bingham.

John Taylor, S. W.
J. J. Bingham, Clerk.
J. G. Carnahan.
Gustavus Scott.
John Curtis.

Andrew Ingram, S. W.
J. J. Bingham, Clerk.
John Taylor.
J. G. Carnahan.
John Curtis.

A. Ingram, S. W.
J. J. Bingham, Clerk.
George Gardner.
John Curtis.
J. G. Carnahan.

A. Ingram, S. W. & Treasurer.
J. J. Bingham, Clerk.
J. G. Carnahan.
S. Danforth.
George Gardner.

1847.
John Taylor, J. W. & Treas.
N. H. Stockwell.
T. T. Benbridge.
Godlove S. Orth.

1848.
Joseph Yundt, J. W.
John Taylor, Treas.
John Curtis.
T. T. Benbridge.

1849.
Joseph Yundt, J. W.
John Taylor, Treas.
John Curtis.
T. T. Benbridge.

1850.
Joseph Yundt, J. W.
John Taylor, Treasurer.
John Curtis.
J. G. Carnahan.

1851.
Joseph Yundt, J. W.
Andrew Ingram, Treasurer.
Elijah Bemiss.
T. T. Benbridge.

1852.
Gustavus A. Scott, J. W.
J. B. Falley, Treasurer.
Samuel Danforth.
T. T. Benbridge.

1853.
J. Yundt, J. W.
John Taylor, Treasurer.
T. T. Benbridge.
J. B. Falley.

1854.
J. Yundt, J. W.
John Taylor.
J. B. Falley.
John Curtis.

1855.

Andrew Ingram, S. W. & Treas.	Joseph Yundt, J. W.
George Gardner, Clerk.	John Taylor.
J. G. Carnahan.	Charles M. Foresman.
James B. Falley.	James B. Earheart.
Joseph J. Bingham.	

1856.

Andrew Ingram, S. W. & Treas.	Joseph Yundt, J. W.
George Gardner, Clerk,	Charles M. Foresman.
J. G. Carnahan.	J. B. Falley.
J. B. Earheart.	J. J. Bingham.
John Taylor.	

1857.

Andrew Ingram, S. W. & Treas.	Joseph Yundt, J. W.
George Gardner, Clerk.	J. G. Carnahan.
John Taylor.	Joseph Brown.
Elijah Bemiss.	J. B. Falley.
Charles M. Foresman.	

1858.

Andrew Ingram, S. W.	Joseph Yundt, J. W. & Treas.
George Gardner, Clerk.	John Taylor.
James G. Carnahan.	Joseph Brown.
Elijah Bemiss.	James B. Falley.
Isaac L. Beach	

1859.

Andrew Ingram, S. W.	Joseph Yundt, J. W. & Treas.
George Gardner, Clerk.	John Taylor.
James G. Carnahan	Joseph Brown.
James B. Falley.	Isaac L. Beach.
H. M. Carter.	

1860.

Joseph Yundt, S. W. & Treas.	Andrew Ingram, J. W.
I. L. Beach, Clerk.	John Taylor.
Joseph Brown.	H. M. Carter.
J. B. Falley.	George Gardner.
Elijah Bemiss.	

1861.

Elijah Bemiss, S. W.	Joseph Yundt, J. W. & Treas.
I. L. Beach, Clerk.	A. Ingram.
John Taylor.	J. B. Falley.
Joseph Brown.	J. G. Carnahan.
H. M. Carter.	

1862.

Andrew Ingram, S. W.	Joseph Yundt, J. W.
James G. Carnahan.	John Taylor.
James B. Falley.	George Gardner.
Thomas A. Littledyke.	Joseph Brown.
I. L. Beach, Clerk.	

Joseph Yundt, S. W.
I. L. Beach, Clerk.
J. B. Falley.
T. A. Littledyke.
George Gardner.

Joseph Yundt, S. W.
I. L. Beach, Clerk.
John Taylor.
H. M. Carter.
T. A. Littledyke.

Joseph Yundt, S. W.
Joseph Brown, Treasurer.
John Taylor.
T. A. Littledyke.
John B. French.

Joseph Yundt, S. W.
I. L. Beach, Clerk.
J. B. Falley.
H. T. Mayo.
A. G. Carnahan.

Joseph Yundt, S. W.
I. L. Beach, Clerk.
Henry T. Mayo.
J. B. Falley.
T. A. Littledyke.

Joseph Yundt, S. W.
C. S. Goodwin, Clerk.
L. B. Stockton.
George Rose.
S. C. Curtis.

Joseph Yundt, S. W.
C. S. Goodwin, Clerk.
L. B. Stockton.
George Rose.
A. D. Brockenbrough.

Joseph Yundt, S. W.
C. S. Goodwin, Clerk.
L. B. Stockton.
George Rose.
A. D. Brockenbrough.

1863

J. G. Carnahan, J. W.
John Taylor.
Joseph Brown.
Charles Collier.

1864.

J. G. Carnahan, J. W.
Joseph Brown, Treasurer.
J. B. Falley.
Charles Collier.

1865.

James G. Carnahan, J. W.
I. L. Beach, Clerk.
J. B. Falley.
A. G. Carnahan.

1866.

J. G. Carnahan, J. W.
Joseph Brown, Treasurer.
T. A. Littledyke.
John B. French.

1867.

J. G. Carnahan, J. W.
Joseph Brown, Treasurer.
John B. French.
A. G. Carnahan.

1868.

J. G. Carnahan, J. W.
Wm. Garland, Treasurer.
B. W. Langdon.
Robert Morey.

1869.

T. A. Littledyke, J. W.
Wm. Garland, Treasurer.
George Winter.
B. W. Langdon.

1870.

T. A. Littledyke, J. W.
Wm. Garland, Treasurer.
George Winter.
B. W. Langdon.

T. A. Littledyke, S. W.
C. S. Goodwin, Clerk.
George Winter.
A. D. Brockenbrough.

T. A. Littledyke, S. W.
C. S. Goodwin.
George Winter.
E. H. Andress.
Charles T. Mayo, Clerk.

T. A. Littledyke, S. W.
C. T. Mayo, Clerk.
George Winter.
Thomas Wood.
J. C. Doblebower.

T. A. Littledyke, S. W.
C. T. Mayo, Clerk.
L. B. Stockton.
J. B. Earheart.
J. C. Doblebower.

T. A. Littledyke, S. W.
E. H. Andress, Treasurer.
L. B. Stockton.
J. C. Doblebower.

T. A. Littledyke, S. W.
E. H. Andress, Treasurer.
L. B. Stockton.
J. C. Doblebower.
B. F. Bruff.

Wm. Garland, S. W.
E. H. Andress, Treasurer.
J. C. Doblebower.
B. F. Bruff.
Francis Rising.

Wm. Garland, S. W.
E. H. Andress, Treasurer.
J. C. Doblebower.
G. N. Stockton.
W. H. Keller.

1871.
Wm. Garland, J. W. & Treas.
L. B. Stockton.
B. W. Langdon.
George Rose.

1872.
W. A. Garland, J. W. & Treas.
L. B. Stockton.
A. D. Brockenbrough.
J. B. Earheart.

1873.
Wm. Garland, J. W. & Treas.
L. B. Stockton.
J. B. Earheart.
B. F. Bruff.

1874.
Wm. Garland, J. W.
E. A. Andress, Treasurer.
George Winter.
B. F. Bruff.

1875.
Wm. Garland, J. W.
C. T. Mayo, Clerk.
J. B. Earheart.
B. F. Bruff.

1876.
Wm. Garland, J. W.
C. T. Mayo, Clerk.
J. B. Earheart.
G. N. Stockton.

1877.
C. T. Mayo, J. W. & Clerk.
L. B. Stockton.
J. B. Earheart.
G. N. Stockton.

1878.
J. B. Earheart, J. W. & Clerk.
L. B. Stockton.
B. F. Bruff.
H. W. Mead.

1879.

Wm. Garland, S. W.	J. B. Earheart, J. W.
E. H. Address, Treasurer.	Wm. Keller, Clerk.
G. N. Stockton.	J. C. Doblebower.
B. F. Bruff.	H. W. Mead.
O. C. Harvey.	

1880.

Wm. Garland, S. W. & Treas.	J. B. Earheart, J. W.
Wm. Keller, Clerk.	B. F. Bruff.
O. C. Harvey.	E. H. Address.
James Yundt.	E. A. Ellsworth.
G. N. Stockton.	

1881.

Wm. Garland, S. W. & Treas.	Wm. Keller, J. W. & Clerk.
G. N. Stockton.	E. A. Ellsworth.
B. F. Bruff.	G. N. Foresman.
J. L. Yundt.	L. R. Thompson.
E. H. Address.	

1882.

Wm. Garland, S. W.	Wm. Keller, J. W. & Clerk.
J. L. Yundt, Treasurer.	G. N. Stockton.
George N. Foresman.	E. A. Ellsworth.
E. H. Address.	L. R. Thompson.
B. F. Bruff.	

1883.

Wm. Garland, S. W. & Treas.	Wm. Keller, J. W. & Clerk.
G. N. Stockton.	B. F. Bruff.
J. L. Yundt.	G. N. Foresman.
E. A. Ellsworth.	E. H. Address.
L. R. Thompson.	

1884.

Wm. Garland, S. W. & Treas.	Wm. Keller, J. W. & Clerk.
J. L. Yundt.	E. A. Ellsworth.
L. R. Thompson.	B. F. Bruff.
G. N. Stockton.	G. N. Foresman.
Wm. F. Hoes.	

1885

Wm. Garland, S. W. & Treas.	Wm. Keller, J. W. & Clerk.
G. N. Foresman.	E. A. Ellsworth.
A. G. Carnahan.	George B. Williams.
J. L. Yundt.	T. A. Stuart.
Dr. R. B. Wetherell.	

1886-87.

Wm. Garland, S. W. & Treas.	A. G. Carnahan, J. W.
E. A. Ellsworth, Clerk.	J. L. Yundt.
T. A. Stuart.	Dr. R. B. Wetherell.
G. N. Foresman.	Ralph Thompson.
G. T. Markle.	

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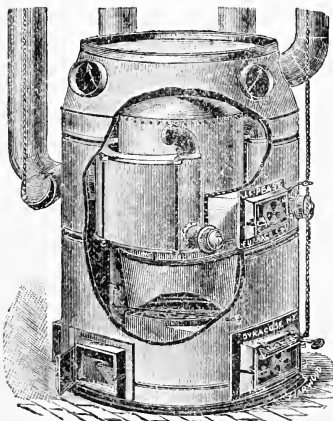
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MEMORIAL TABLETS,

MEMORIAL PLATE, FONTS, CROSSES. VASES, &c.



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